

A Correction

In the third paragraph and the fourth sentence of the article "The Ordeal of Nanking" in the supplement to May WORLD CALL there was an unfortunate omission of an entire line of the manuscript. The author was speaking of the soldiers who killed several foreigners and threatened the lives and looted the homes of practically all the rest. The complete sentence as he wrote it reads: "Some few appeared to be drunken, and all were mad with fatigue; while there were exceptions, these troops were desperate men, believing there was provocation for any sort of action against foreigners."

Professor Bates wrote this article on shipboard as he was proceeding from Shanghai to Japan. It reached St. Louis after May WORLD CALL was printed and ready to be mailed the next day. It was such a clear and authoritative report of the terrible experience through which the missionaries and the entire city of Nanking had passed that we put it into a supplement, rushed it through the press within twenty-four hours and let our readers have it without delaying the mailing of the issue. The haste of typing the article for the printers caused the omission of the line of the manuscript which makes the sentence capable of a construction quite contrary to the author's intention.

Our Cover

Canterbury is both the birthplace and the metropolis of the English church. In 597 Augustine came to this capital of the Saxon king, Aethelberth, and his Christian queen, Bertha, and under their patronage and protection began the evangelization of the island. The Cathedral, like most others of its class, is the growth of centuries. The tower shown in the picture is its most notable exterior feature. It rises to a height of 235 feet and dates from 1495.

Looking Ahead

The September issue will be our annual Home Missions number and will feature much new and important information on the manifold phases of the great task of Christianizing Christian Canada and United States.

Closely related to the theme of September, as also of this August number, will be that of the October issue, which will be an innovation for this publication, State Missions. The secretaries of the several state and provincial societies are cooperating enthusiastically with the editors in the effort to make this the most attractive and effective number of the magazine ever published.

Miss Oldham

Word has just come of the death of Miss Lavinia Oldham in Lexington, Kentucky, where she has made her home since her retirement as a missionary to Japan about nine years ago. A suitable appreciation of Miss Oldham's life and work will appear later.

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Named Loan Funds



General F. M. Drake and the Churches He Has Helped to Build to Date

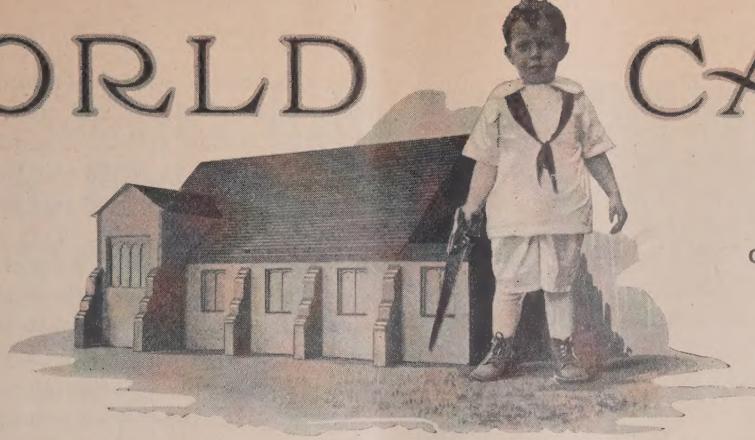
GEORGE W. MUCKLEY often referred to church extension as being perpetual motion, in that the capital gifts to the Fund worked on forever in the enterprise of building churches because the interest on the loans made out of the Fund took care of all operating expenses. That principle still obtains in the work of the department of church erection of the United Society. However, the working of the Named Loan Funds is accelerated perpetual motion. Through a Named Loan Fund not only does its initial gift of \$5,000 work on this revolving method forever, but also all interest earned upon the Fund will revert to the Fund and go on in this same manner.

The F. M. Drake Fund, featured on this page, established thirty-eight years ago with a gift of \$5,000 now amounts to \$18,165.39. During this period it has done the work of \$77,520.39, helping to build 94 churches. The end is not yet. As long as the Disciples of Christ are a people in this world, the F. M. Drake Fund will stand encouraging and aiding Disciples of Christ to build temples of worship. What a joy it must be to F. M. Drake as he looks from Heavenland upon the great work accomplished by his gift and contemplates its future usefulness in establishing the Kingdom of Christ on earth.

There are now 42 Named and Memorial Church Erection Funds. Such a Fund is established by a gift of \$5,000 or more and paid into the society in annual amounts of \$500 or more. Loans are made from these funds at 4% interest, the interest being put back into the funds to build them up. A separate account of each fund is kept by the treasurer.

The demands upon the department of church erection for loans have never been so great as at the present. The department appeals for the establishment of several new Named Funds yearly.

WORLD CALL



George Muckley Booth
On the Job

VOLUME IX

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Windows of the Soul

CHURCH buildings are more than meeting houses, more than contrivances for the physical comfort of people at worship or study. Most and best of all they are windows of the soul, means of grace, aids to worship; reminders of God to the throngs that pass or that glimpse their spires from afar, as well as to those who deliberately come inside to behold Him who is invisible.

Evidence of this highest function of the church structure appears in the windows of the church. The windows of homes and hospitals are designed to permit people to see out. The windows of stores are contrived to enable people to see in. The windows of factories are so fashioned as to let in the maximum of light without allowing either those outside to see in or those inside to see out, while the windows themselves are neutral and claim no attention from either side.

Churches, on the other hand, have the most elaborate, beautiful and expressive windows. They shut out the world and subdue its garish light in order that the soul may receive the light of life without interference of any sort. Frequently the designers of church windows undertake to fill them with divine messages and suggestions, and sometimes they succeed. In all these respects they differ from all other windows, emphasizing the fact that the church itself is meant to be a window of the soul.

It is no mere figure of speech when men call the church the house of God. It is no bare ceremony when the congregation that is to worship in the newly erected building solemnly dedicates it to God. This is the supreme reality of the situation and it is necessary that everybody should remember it at all times. Of course the architect must have this in mind when he plans the church; it is to be a distinctive building, on a site peculiarly adapted to its character and use. After the congregation occu-

pies the house they must forever remember that it is God's and not theirs; that they are custodians, beneficiaries and trustees only.

In the very nature of the church then, Christians everywhere are concerned in its location, its architecture, its cost and its use. The individual members would not think of asking their neighbors and distant friends to assist them in paying for their residences or places of business, but without any loss of self-respect they can claim general cooperation in the erection of the church for which they feel the primary responsibility. In proportion to the recognized importance of the proposed church we freely overstep parish lines, state boundaries and even denominational barriers, as witness the great cathedrals now slowly rising in the metropolis and in the capital of the United States.

AVIGOROUS, aggressive body like the Disciples of Christ, with a strong sense of mission and message to the world, must be peculiarly concerned about every building that is erected anywhere by one of its congregations. Whether anyone chooses to have it so or not the new church will stand for the entire brotherhood, and will hasten or retard the Restoration movement. Into and out of it will flow constantly a larger or smaller, more or less rapid stream of members from and to sister congregations. All the while it will bear or neglect its share in all brotherhood enterprises.

Nothing less than providential guidance can account for the wisdom and grace with which this brotherhood necessity has been provided for through a great brotherhood loan fund that mobilizes the strength of the entire fellowship at each strategic point, stimulates and develops the utmost local effort and conserves the resources consecrated by the brotherhood to meet future obligations and opportunities of the same sort to the end of time.

The China Emergency

THE following are some of the more recent facts with regard to the China missionary situation:

1. The appeal for a special offering to meet the emergency expense of the United Christian Missionary Society and the personal losses of the missionaries, has resulted in gifts from the churches and individuals amounting to \$49,644.39. Additional money is coming in daily. There has already been paid out to cover missionary travel and other expense and as a first payment on individual missionary losses, \$12,704.96.

2. Although an aerial bombardment of Luchowfu the first of June resulted in some losses to mission property, matters seem quieter now in the Yangtse valley. No full report of losses at Chuchow has been received. The town has been badly wrecked because of being taken and retaken several times by opposing troops.

3. A good deal of theft and partial looting of mission homes and other buildings has been going on during the days of transition. This is in places where the early looting was not complete.

4. The work is being carried on by our Chinese leaders as well as is possible under the disturbed condition of civil war. A regular administrative committee for the whole China mission and separate committees for each station have assumed the responsibility. Edwin Marx, secretary of the China mission, has his office in Shanghai and several others of our missionaries are there. Frequent conference is held with the Chinese Christian leaders.

5. The University of Nanking has been continuing its classes under Chinese leadership, our Christian Girls' School at Nanking has one hundred girls enrolled, and Ginling College for Women has forty students. Miss Emma Lyon, Miss Minnie Vautrin and Miss Mary Treudley are in Shanghai helping to direct this school work.

6. Most of our China missionaries are in the Philippines and Japan working in the missions there, strengthening themselves in the Chinese language and waiting until they can return.

7. A recent conference in New York assembled the following figures:

Total Protestant missionaries serving China	8,200
On regular furlough	1,700
On enforced furlough	2,000
In nearby countries like Japan and Korea	1,000
In Shanghai, besides regular residents	1,000
Regular missionaries located in Shanghai	700
In the interior still, approximately . .	500
Remainder in Hongkong and other larger cities	

8. In this conference there was a hopeful feeling

that the present situation would clear the Christian cause of superficiality and make the great reality of Christian service and faith stand out. It was urged that we all get rid of the spirit of panic which seems to possess a good many at this time and try to get the true historic perspective. This is only a phase in the advancement of a great people. It has its negative elements, but in the end there will be positive developments. We must remember that crises have come in other lands where missionary work has been carried on and where, after the crises, developments were far more rapid than before. Some of the countries which have experienced these serious crises are as follows: Uganda in its early days, Madagascar, India in the Sepoy rebellion, the Tai Ping rebellion and the Boxer trouble in China and frequent tragedies in Turkey.

9. Because of the need of counsel and planning together in these difficult times, Stephen J. Corey, vice president of the society, and Alexander Paul, oriental secretary, will start for Japan and China in August. Conferences of the missionaries and Chinese leaders will be held in Shanghai. Following these meetings and a visit to Japan, Mr. Paul will return to America and Mr. Corey will go on to visit the work in the Philippine Islands and India. In his long experience in the administration of foreign missions Mr. Corey has never been in India and the workers there are anxious to have his counsel.

In March, 1928, the meeting of the International Missionary Council will be held in Jerusalem. Mr. Corey is a member of this council and will be in attendance following the visit to the India field. He will return to America in time for our International Convention, April 18 to 24, 1928.

The United Society Gains

FOR the year ending June 30 the United Christian Missionary Society gained \$75,122.68 in its general fund and \$21,945.19 in special funds, a total of \$97,067.87. In spite of this increase in receipts the maintenance of the work compelled the expenditure of a larger amount, with a consequent increase of the deficit which the society has been carrying from its first year. This now stands at \$359,705.52. The total receipts of the United Society and the six old boards was \$3,144,510.13. Compared with this annual income and with total resources of \$12,483,210.73 this deficit is not large. When it is compared with the deficits of the missionary societies of the other Protestant bodies of North America it is inconsequential. In contrast with the debts of some of our local churches the deficit is small, and yet it is contrary to the policy of the society and the spirit of the brotherhood to carry such a deficit permanently, and sooner or later it must be liquidated.

Why I Came Into Church Erection

By J. LESLIE FINNELL

MY FIRST reason is John H. Booth, head of the department of church erection. For years, in conventions and elsewhere, I had observed his consecration, his enthusiasm, his jovial disposition and keen business judgment. When he conferred upon me the very great compliment of asking me to become his associate, my heart throbs responded to those of a kindred spirit. The few months of service in this department have confirmed my first impression that there is no finer soul with whom to work in our entire brotherhood than John H. Booth. Had it not been for him I would not have given serious consideration to entering this field of service.

The second reason was that this work enables me to reach an ever increasing number with the urgent message of Christian stewardship. To my mind this is our great weakness as a people. Numerically we have made progress. In our pro rata giving we are a disgrace, a contradiction to the faith and love we profess. I am convinced that the trouble is that we have not been taught to give. Too long in the pulpit and the so-called business meeting of the church we have handled our finances in an apologetic and hesitating manner. Not long ago I sat in a meeting with eight or ten men worth \$2,000,000 in personal property and real estate. They had a terrible headache wrestling with the problem of how to raise seventeen hundred dollars for Him who gave His life for them. When told of the needs and Christ's claim upon their all they gave it, and, of course, are happy over the accomplishment. In the field of church erection I saw an opportunity to talk with our leaders about the emphasis on stewardship, required, if we are to express our faith and love in an effective manner.

THE minister of the early day was performing his duty when he preached good sermons, and he preached them. He was plowing through the prairie sod of sectarianism and in the stumps of denominational prejudice. When he had finished this difficult task it was night, he was tired out and had to retire.

Later when congregations were formed and members began moving from one community to another, the pastoral function was added to the duties of the preacher.

And now with our great church buildings, our missionary, benevolent and educational programs, it is absolutely necessary that the minister be a man



Miss Julia Finnell and her Parents, Paris, Texas; Church and Parsonage

The people of St. Louis welcomed them so heartily at the annual headquarters banquet of the United Christian Missionary Society that the proud father promptly placed the baby's name on the cradle roll of every Christian Church in St. Louis

of executive and financial ability also, and that the laymen be taught to bring their tithes and offerings (in addition) and lay them on God's altar, "On the first day of the week." Where the minister has made this adjustment, and the members practice such consecration, the local church is succeeding. Where these conditions do not exist, the church is already dead or in a dying condition. The average living, growing church of today receives and expends more money than the most eminent physician in the same locality. Therefore, the minister must have his fingers on the financial pulse of the congregation. He must work to save the non-givers as he would to save the murderer, the adulterer, or any other thief. We must ever remember that Jesus looked into the faces of the rich and poor alike and demanded their all for his kingdom. He accepted the widow's mite that her soul might have spiritual exercise. Our colleges for training of ministers should teach business administration and church finance if they expect to graduate leaders who can cope with the needs of this hour.

I entered the department of church erection also because it affords an opportunity to observe the beautiful and worshipful buildings SOME of our brethren are erecting in an attempt to express properly the unity, the love, the faith, the simplicity of Christ's plea and the incomparable ordinances of baptism and the Lord's supper. The Kingshighway building, Shreveport, Louisiana, designed by A. F. Wickes, is one of the most beautiful and awe-inspiring I have seen.

My good friend and colleague, J. B. Robertson, expressed my sentiments when he said, "I am sick of church buildings that cannot be distinguished from Roman bath houses or public libraries and where the moving van must be called in to prepare for a baptismal service." Brethren, give us places of worship, where the soul can lift itself up from the oppres-

sion of life and commune with God. Such edifices may be built to the glory of God and the joy and comfort of his children if congregations will consult A. F. Wickes of the bureau of church architecture, maintained by the United Christian Missionary Society.

My final reason for entering church erection was to tell of the sacredness of keeping our obligation. As a boy on a farm in Missouri I learned from my father that a reputation for keeping one's word is the best collateral a person can have. The time was when a man's word was as good as gold. Too many notes and securities are required now. The church, of all institutions, should meet her obligations and meet them promptly. When a congregation borrows money from the church erection fund she is Macedonia calling for help. The instant she receives that loan she ceases to be Macedonia and becomes an

Apostle Paul, capable of answering some other Macedonian call by meeting her payments as she has voluntarily promised to do. When that congregation fails to meet her obligation she grounds the missionary spirit, actually hinders the baptism of unsaved souls there and elsewhere and must some day give account before the Father of us all. It is a serious thing, yes, almost criminal, to fail to meet one payment or interest of your loan from the Disciples of Christ.

My anticipated pleasure at being associated with Secretary John H. Booth has not only been realized, but I have found President F. W. Burnham, M. H. Gray, secretary-treasurer, Mrs. Johelen Pittenger, assistant secretary-treasurer, A. F. Wickes, architect, and Miss Ruth Horrell, Mr. Booth's and my secretary, to be specialists of unusual ability and deep consecration, as well as congenial colaborgers.

A Go-Getter

THE new associate secretary of the department of church erection, J. Leslie Finnell, is doing splendid work in securing payments on delinquent loans by personal visits to the churches.

As an illustration of the fine way in which Mr. Finnell is taking hold of the work the case of Longstreet, Louisiana, deserves mention.

The work of our church at Longstreet, where the department has had a loan for a number of years, was completely given up about two years ago. The property was deeded to the society for the \$1,000 against it.

Mr. Finnell visited Longstreet recently to see what could be done in disposing of the property. It has always been the policy of the society not to sell a property while there is a possibility of reestablishing the work. After investigation Mr. Finnell felt that the work might be reestablished. He secured the cooperation of three loyal women and the use of a car. Visits were made to the few members who were left there and gifts secured totaling about \$525. Mr. Finnell then put the matter up to Mrs. D. A. Thompson to give the balance of the \$1,000 in memory of her father, L. C. Reeves, who has recently passed to his reward.

Mr. Finnell realized that merely to raise the debt on the church would not be sufficient. He led the group to reorganize the church and Sunday school and secure the services of A. Preston Gray, pastor of our Kingshighway Christian Church, Shreveport, Louisiana. He then got in touch with Mr. Gray, who is happily cooperating and is visiting the church at Longstreet on two Sunday afternoons each month. Recently a group of women from the Kingshighway Church went down to Longstreet and organized a missionary society of fourteen members, seven women and seven men.

Mr. Finnell not only knows how to raise money and reorganize churches, but he is fervently evangelistic. While soliciting the pledges above referred to, he asked a man who was not a member of the church for a gift of \$50. The man replied, "I'm not even a member of the church." Mr. Finnell said, "You believe in Jesus Christ, don't you?" "Yes," said the man, "I do." "Then," said Mr. Finnell, "why not let me baptize you? Then you will be a member of the church." The man thought Mr. Finnell was joking but he soon led him to understand that he was serious in his purpose. Mr. Finnell was furnished a suit of clothes and with witnesses took the man to a nearby stream and baptized him. After his baptism he gave his check for \$50 to help redeem the church.

The \$1,000 has already been received by the department and the deed has been made out again to the congregation.

Mr. Finnell recently revisited the church for the rededication and reorganization. On this occasion he baptized the brother of the man referred to above. These two men, Sam and Ray Parry, are now not only members of the church but have been elected members of the official board.

A Mission and a Message to Set Forth Visibly as Well as Audibly

By A. F. WICKES, Advisory Architect

I find I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral; a thing as single and spacious as a statue at first sight and on examination as lively and interesting as a forest in detail.—R. L. S.



ELIGIOUS architecture has always been the highest expression of the art of a people and has been in all ages a message set forth visibly, a mountain; as Stevenson suggests, symbolic of man's faith in God. The church building is a great symbol; like "Old Glory," it speaks without words; it symbolizes man's deep hunger for something besides bread. It reminds us of the eternal love of God. Our nation was founded on faith in God and the church recalls that great fact to man passing within its shadow. Boldly and honestly, should the church stand apart, undeniably a place of worship, never to be confused with any other building. It stands in a community for the eternal fact of the unseen God.

It must not only proclaim its character as a place for worship of God but its interior is to be full of the atmosphere of worship, free from falseness and insincerity.

F. R. Webber in *Lutheran Church Art* says: "In a certain eastern city is a new church. The exterior is interesting enough, but the effect of the interior is little short of magical. The moment one enters its splendid nave, his emotions are stirred powerfully. No placard is needed to remind one to remove his hat, lay aside his cigar and lower his voice.

"Few who have sat for an hour under the irresistible influence of this marvelous interior have been able to give an adequate description of their exact sensations. It is a church with an overwhelming personality.

"Some churches are dominating; this one is ap-

pealing. People have said, after having remained for half an hour under its spell, that it requires effort to control one's emotions. If the theory be true that certain emotions may be controlled only by a more powerful emotion, then this church is a case in point. Certainly it has a poignant influence.

"As one sits in the rear pew, it seems inconceivable that the traffic of a busy, money-crazed, metropolitan thoroughfare is roaring past less than forty feet away. When within its walls, how sordid seem such things as commercialism, jazz, yellow journalism, prize-fights, salacious movies, the comic supplement. The world seems horribly profane and vulgar. Religion becomes a thing of vital reality, and one yearns for its sweet solace.

"The overpowering thrill of that interior fills one with a sudden surge of feeling; a spiritual longing; an intense yearning! If this quality be absent from

a church interior, the building is a total failure, no matter how archaeologically correct its architectural forms may be otherwise, and how sumptuous its ornamentation."

Shall we build the worship room of the National City Christian Church like that; an appealing place; a place for devotion? Would that kind of a worship room be a true expression of our desires as a brotherhood? I am strongly inclined to think so.

With what drabness do we attempt to portray worship utterly unconscious of the great natural forces we might use to point our attention and grip our imagination. We have groped about, believing "our plea" of such drawing power that the whole world would flock



"Enter into his gates with thanksgiving and into his courts with praise"

The choir, console and organ are contained in the transept on the right

to our door, even though we met in an indifferent building and that on an obscure street. That phase is passing out gradually. That was part of our self-consciousness. We are realizing that the generation will soon arrive which will refuse to worship in ugly buildings or continue to be interested or held by a drab, colorless service. There are more people of the present generation who have withdrawn from devotion to the church for its failure in beauty than we imagine.

If we follow out our desire to make visible our mission and message we shall discover, as Dr. Von Osgood Vogt says in his admirable book, *Art and Religion*, "Religion needs art to be impressive, to get a hearing. This is one of the chief problems of the church. How shall it arrest attention? How shall it make itself more noticeable in the community? How shall it set forth its first appeal so that he who runs may read? Most people are in a hurry these days involved in many affairs. Weak voices and unimpressive proposals do not reach them. Religion cannot affect the average man unless it first gets his attention.

"The problem of advertising religion is far deeper than a matter of newspaper notices. At this point the art of building is the chief dependence and religion cannot dispense with it. Religion without art is dumb."

"Beauty is of real value to life in a perfectly biological sense"; says Jane Harrison in *Art and Ritual*, "it invigorates, enhances, promotes actual, spiritual, and through it, physical life."

So long as primitive man worshiped in groves and caves, architecture could not help him greatly, but when civilized man began to erect temples of worship he was obliged to turn to architecture for the adequate embodiment of his idea of worship.

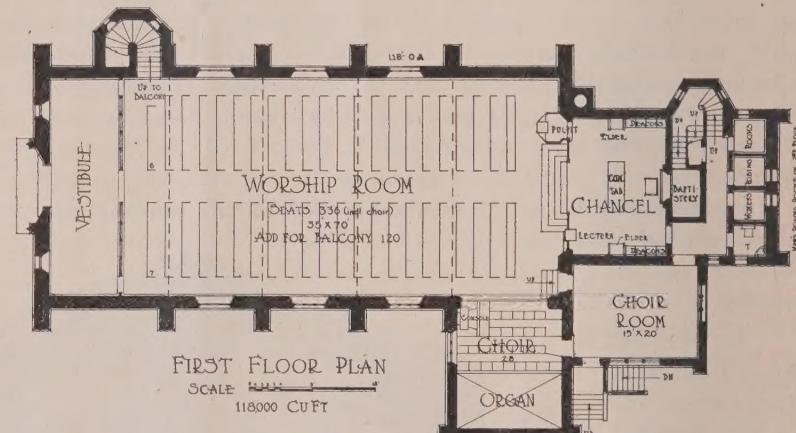
The decision of the Campbells and their followers that immersion was the only Scriptural form of baptism meant the continuation of the custom practiced in the South and East by other immersionists, of baptizing in the running streams. The idea of baptizing within the church building came on much later. The writer knows of one old church building in West Virginia, and doubtless there are many others, now eighty years old, in which Alexander Campbell preached, which never had a baptistery built within its walls until very recent years.

The fact that our early leaders stood for open communion as opposed to closed communion, looking at the Lord's Supper as an emblem of reconciliation and brotherhood; a place where all gather with a common appeal, resulted in the table being given some prominence physically, though not always the

central place. The pulpit did not share its prominence with communion or baptism, in material form. Now, all of these objects and ordinances are useful as great symbols. *They can be seen*, therefore, the manner in which they may be presented as such to a group of worshipers is quite important. They contain our message. They are the message made visible.

Elsewhere was said, "Religion without art is dumb." Now let us cause the emblems of our faith to be expressed through architecture in an impressive manner.

The sunset is impressive though it never occurs in your immediate presence. It is only comprehended when seen afar off. It is the glorious terminus of a vista. It satisfies because it has unity. All the changing colors and afterglows come only from the one source—the ever-shining sun. So should we build and enclose our space for worship so that we shall have a great vista; a satisfying sense of unity by the proper relating of one ordinance with another, giving



It is the proportions of this plan that give the basic character of the worship room

central place to the table of our Lord. Mankind has tried many arrangements of rooms where large numbers meet for a common purpose. One only meets the general requirements best for worship, i.e., the rectangular room. Yet it in itself lacks something. It still needs a space, a sanctuary, set apart from the group, where the ordinances of baptism and communion may be observed, soberly and beautifully, without confusion and awkwardness, seen by all. The center aisle leads your eye and mind down the length of the quietly lighted room straight to the table.

The table, with the baptistery unobtrusively occupying the background, becomes, as it properly should, the "high light" in worship. The table and baptistery in the center and recessed within the chancel tend to become silent witnesses for the message, confirming all that the minister may say. A successful chancel arrangement creates an atmosphere for worship before the service begins and fosters reverence through all its parts.

Joys and Tragedies of Church Erection Loans



IKE youth and the colleges are young churches and the church erection loan fund. Each year there are: graduates, churches that have paid out their loans; undergraduates, churches that are in the five-year course of repaying their loans; matriculates, the Yes list, churches that have been promised loans; applicants, the Maybe list, churches that have filed applications for loans; inquirers, the No! No! list, churches that want loans but have been told sadly that it is not worth while to make formal application. In general our thought of church erection loans has related principally to the first two classes; it is time for us to give more consideration to the last two, without neglecting the others. There are the tragedies of the work; here are its joys.

Graduates, an All-Honor List

WITHIN the year which ended June 30, 1927, there were 62 churches that completed the repayment of their loans. In every case this required heroic giving. In some instances the sacrifices made by individual members and the united effort of the entire congregation were truly sublime. They wanted the church home which they had dedicated to the worship of God and the service of humanity to be free of debt, and they also wanted to keep faith with the brotherhood and enable other congregations to have the same assistance that had enabled them to build.

Citronelle, Alabama	\$ 750
Ensley, Alabama	5,000
Roanoke, Alabama	1,000
Azusa, California	2,000
Richmond, California	8,000
Norwood, Manitoba, Canada, St. Boniface	4,000
Chicago, Illinois, Morgan Park	7,200
Peoria, Illinois, Howett Street	15,000
Birdseye, Indiana	5,000
Glenwood, Indiana	5,000
Indiana Harbor, Indiana	5,000
Marion, Indiana	5,000
Trafalgar, Indiana	8,000
Jefferson, Iowa	6,500
Sioux City, Iowa	8,000
Bucklin, Kansas	6,000
Hayne, Kansas	2,500
Kansas City, Kansas Third (Colored)	800
Kingman, Kansas	2,500
Lawrence, Kansas, Second (Colored)	1,200
Louisville, Kentucky	5,000
Paducah, Kentucky (Colored)	1,400
Hammond, Louisiana	7,000
Jennings, Louisiana	3,000
Longstreet, Louisiana	1,200
Cadillac, Michigan	2,000

Fairmont, Minnesota	\$ 4,000
Edwards, Mississippi (Colored)	400
Fort Benton, Montana	1,000
Hysham, Montana	600
Clovis, New Mexico	5,000
Deming, New Mexico	3,500
Buffalo, New York, Englewood (University)	25,000
Raleigh, N. C.	9,300
Wilmington, N. C.	3,500
Cleveland, Ohio, Highland	30,000
Hamilton, Ohio, Lindenwald	5,500
Lockland, Ohio (Colored)	720
Portsmouth, Ohio, Sciotosville	12,500
Toledo, Ohio, Norwood	8,000
Bristow, Oklahoma	7,500
Lamont, Oklahoma	7,000
Perkins, Oklahoma	1,280
New Kensington, Pennsylvania	5,000
Pittsburgh, Pennsylvania, Sheraden	4,000
Maryville, Tennessee	500
Dallas, Texas, South Dallas	10,000
Ft. Worth, Texas, E. Annie St. (Colored)	3,000
Ganado, Texas	4,000
Hereford, Texas	5,000
Silsbee, Texas	1,200
Stratford, Texas	3,000
Taylor, Texas, Murphy St. (Colored)	650
Woodville, Texas	800
Roanoke, Virginia, Belmont	2,500
Mansfield, Washington	500
Seattle, Washington, Queen Anne	8,000
Milwaukee, Wisconsin, Second	7,000
Carpenter, Wyoming	1,000
Halls Cross Roads, near Davisboro, Georgia	500
Fort Worth, Texas, Boulevard	2,000
Memphis, Texas, First	600

Undergraduates, the List of Current Loans

IKE college students again, these churches—there are 443 of them and they are now using \$2,595,673.42 of the brotherhood's consecrated resources—are in different stages of their progress toward graduation and are manifesting various degrees of diligence in their efforts. Their loans originally totaled \$3,220,300.00. Their splendid achievement in paying back \$624,626.58 of the principal with the constantly accruing interest is sufficient evidence of their sincere appreciation of the help given them. At the same time it is a guarantee that they will go on to the complete fulfilment of their obligation to the brotherhood. Their self-respect, their sacred honor and their Christian consideration for sister congregations that are waiting anxiously for assistance hold them constantly to their utmost endeavor. The limits of our space make it impossible to name all of these churches here. We give only the 60 that received their loans within the year. These totaled \$588,750 and created property valued at \$1,800,000.

Globe, Arizona	\$ 2,000	Siloam Springs, Arkansas	\$ 2,500
Gentry, Arkansas	2,000	Winnipeg, Manitoba, Canada, Home Street	16,800
Little Rock, Arkansas, Central	10,000	Fort Lauderdale, Florida	15,000
Anaheim, California, First	35,000	Jacksonville, Florida, Edgewood Avenue	10,000
Whittier, California, First	45,000	Coeur d'Alene, Idaho, First	8,000
Vancouver, B. C., Canada, First	10,000	Chicago, Illinois, Armour Avenue (Colored)	25,000
Denver, Colorado, East Side	\$10,000	Chicago, Illinois, Irving Park	25,000
Montrose, Colorado	1,000	Murphysboro, Illinois, First	10,000
Ordway, Colorado	5,500	Gary, Indiana, Glen Park	10,000
Miami, Florida, Central	12,500	Nashville, Indiana	1,750
Pensacola, Florida (Colored)	700	Van Buren, Indiana, Central	10,000
Sebring, Florida	2,000	Rockwell City, Iowa, First	3,000
West Palm Beach, Florida, First	9,000	Storm Lake, Iowa	7,500
Columbus, Georgia, Central	8,000	Danville, Kentucky (Colored)	3,000
Belmont, Illinois	3,500	Ravenna, Kentucky	7,500
Freeport, Illinois, First	6,000	Lansing, Michigan	15,000
Gillespie, Illinois, First	10,000	Muskegon, Michigan Forest Avenue	22,500
Oak Park, Illinois	22,500	Meridian, Mississippi, First	21,000
Eaton, Indiana	3,500	Kennett, Missouri	8,000
Rock Rapids, Iowa, First	12,000	St. Louis, Missouri, Northwest	7,500
Bucklin, Kansas	8,000	West Plains, Missouri, First	6,000
Kensington, Kansas, First	5,000	Las Vegas, New Mexico	1,000
Merriam, Kansas	12,000	Brooklyn, New York, Ridgewood	20,000
Wichita, Kansas, Riverside	17,500	Piney Grove, near Harbinger, North Carolina	500
Carlisle, Kentucky (Colored)	3,000	Rosemary, North Carolina, First	8,000
Fulton, Kentucky, First	2,500	Medford, Oklahoma	3,000
Hazard, Kentucky	15,000	Central City, Pennsylvania	3,000
Jackson, Kentucky	15,000	Kingston, Pennsylvania	12,000
Shreveport, Louisiana, Kingshighway	45,000	Winner, South Dakota	1,500
Minneapolis, Minnesota, Audubon Park	4,500	Alamo, Tennessee, First	5,000
Minneapolis, Minnesota, Lake Harriet	600	Midway, near Livingston, Tennessee	2,000
Sumner, Mississippi, First	5,000	Memphis, Tennessee, East End	20,000
Durham, North Carolina	5,000	Ft. Worth, Texas, Morningside	3,000
Pfafftown, North Carolina	3,500	Galveston, Texas	15,000
Raleigh, North Carolina, Hillsboro	25,000	Houston, Texas, Grove Street (Colored)	2,500
Georgetown, Ohio	7,000	Pittsburg, Texas, Franklin Street (Colored)	500
Mogadore, Ohio	15,000	San Antonio, Texas, South Side	13,000
Oxford, Ohio	750	Beaverdam, Virginia, Zion	4,000
Holdenville, Oklahoma, First	15,000	Olympia, Washington, First	20,000
Pawhuska, Oklahoma, First	25,000	Beech Bottom, West Virginia	5,000
Portland, Oregon, Mallory and Alberta	30,000	Cameron, West Virginia	35,000
Williamsport, Pennsylvania, First	10,500	Cheyenne, Wyoming, First	15,000
Humboldt, Tennessee, Central	18,000	Alamosa, Colorado	1,500
Alvarado, Texas	2,500	Monticello, Illinois	1,000
Caddo, Texas, First	700	Frankford, Missouri, Second (Colored)	1,000
Del Rio, Texas, First	7,000	Columbus, Ohio, Monroe Avenue	7,500
Fort Worth, Texas	4,500	Lima, Ohio, South Side	10,000
Harlington, Texas, First	5,000	Sparta, Tennessee, First	8,500
Covington, Virginia	6,000	Nacogdoches, Texas, First	4,500
Kenbridge, Virginia	10,000		
Norton, Virginia	5,500		
Spokane, Washington, North Hill	10,000		
Beech Bottom, West Virginia	20,000		
Searcy, Arkansas	4,500		
Rupert, Idaho	3,000		
Sharon Springs, Kansas	4,500		
Wallowa, Oregon	1,800		
Brunson, South Carolina	1,200		
Coeburn, Virginia	1,500		
Pullman, Washington	3,000		

Matriculates, the Yes List of Loans

THIS might also be called a faith list, possibly even a credulity list, for the aggregate amount of \$458,050 exceeds all records of receipts in any one year. Each of these 49 applications presented a case of such pressing necessity that the committee felt compelled to grant the loan, trusting that somehow that which appeared impossible to human calculation might be accomplished since this is God's work and all things are possible with God.

Applicants, the Maybe List of Loans

IMPRESSED with the necessity of loans from the brotherhood to many churches that are undertaking to build, the society has not only put forth the utmost effort to secure contributions and the prompt return of loans now in force, but has actually used its own credit, and that of its constituent Board of Church Extension, and borrowed \$404,400 to reloan to churches, thus bringing its loans and investments in church property up to \$2,915,082.06. These extraordinary efforts, and confidence in their continued success, have made it possible to file for consideration the following twenty-three applications. The actual granting of these 20 loans amounting to \$157,650 must wait, not only upon the receipt of funds but also upon the fulfilment of the society's sacred promise to the previous list of 49 churches with loans totaling \$458,050.

Bryan, Texas, First	\$ 6,000	Georgetown, North Carolina	\$ 1,300
Decatur, Georgia, First	2,600	Kinsley, Kansas, First	1,800
Jasper, Alabama, First	15,000	Salt Lake City, Utah, Central	15,000
Ravenna, Kentucky	9,000	San Antonio, Texas, Government Hill	6,000
Mill City, Oregon	2,000	Effingham, Kansas	4,000
Hamilton, Illinois, First	10,000	Stokesdale, North Carolina	1,000
Houston, Texas, Grove Street	3,500	Veronia, Oregon	9,000*
Leaksville, North Carolina, Bethlehem (Colored)	1,100	Meade, Kansas, First	1,000
St. Louis, Missouri, Northwest	7,000	Carpenter, Mississippi	4,000
West Plains, Missouri, First	6,000	Middlesboro, Kentucky, First	15,000
Zanesville, Ohio, North Terrace	15,000	Tuscaloosa, Alabama, First	20,000
New Orleans, Louisiana, Carrollton Avenue	15,000	Richmond, Virginia, Highland Park	23,000
Meadowview, Virginia, Mt. Carmel	1,200	Ulysses, Kansas	3,000
Rockwell City, Iowa, First	3,000	Pine Village, Indiana	9,000*
Sparta, Tennessee, First	9,000	Sinla, Colorado	3,500
Richland Springs, Texas, First	4,250	Jefferson, Oklahoma	1,500
Columbus, Ohio, Monroe Avenue	11,000*	Grifton, North Carolina	9,000*
Tuscaloosa, Alabama, First	30,000	Amory, Mississippi	15,000
Pickett County, Tennessee, Midway	2,000	Burkburnett, Texas	10,000
Edinburg, Texas, First	5,000	Cloversport, Kentucky	9,000

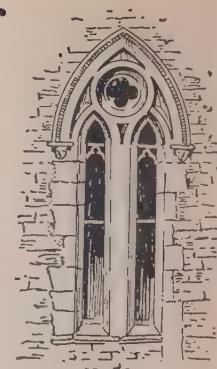
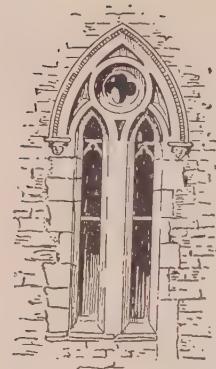
Inquirers, the No! No! List of Loans

WITHIN eight months the 137 churches listed below have asked the church erection department of the United Christian Missionary Society about loans, and have been told that it was not worth while for them to fill out regular applications since there was no possibility that the funds would be sufficient to permit the society to grant their requests. Possibly some of them will get along somehow without a brotherhood loan, but certainly the cause of Christ will suffer tragically at many of these points. The total amount asked for by this list is estimated at \$1,018,130.

Fairhope, Alabama	\$ 800	South Bend, Indiana, Milburn Boulevard	9,000*
Stockton, California, First	20,000	Quincy, Illinois	9,000*
Tampa, Florida, First	40,000	Joliet, Illinois, First	4,000
Jacksonville, Florida, St. Nicholas	700	Wichita, Kansas, Indiana Avenue	9,000*
Waycross, Georgia	3,000	Pittsburg, Oklahoma	1,000
Dublin, Georgia, First	2,400	Indianapolis, Indiana, Fountain Square	20,000
Oaklandon, Indiana	3,000	McKinney, Texas, East	1,000
Villisca, Iowa	1,000	Groveton, Texas, First	1,500
DeSoto, Iowa	230	Chickasha, Oklahoma (Colored)	300
Shenandoah, Iowa, First	2,700	Hominy, Oklahoma, First	10,000
Lenora, Kansas	9,000*	Rochester, Indiana	25,000
Phillipsburg, Kansas, First	1,700	Fairfield, Illinois	10,000
Dighton, Kansas	3,000	Jet, Oklahoma	3,000
Atwood, Kansas	10,000	Marietta, Oklahoma	1,500
Olive Hill, Kentucky	3,000	Chandler, Oklahoma	7,000
Louisville, Kentucky, Bennett Avenue	1,200	Orting, Washington	500
Williamstown, Kentucky	11,000	Louisville, Kentucky, West End	5,000
Crowley, Louisiana, First	1,500	Newport, Arkansas	9,000*
Webb City, Missouri, Oakland	5,000	Seymour, Texas	9,000*
Odessa, Missouri	8,000	Henderson, Texas	2,000
Elmira, Missouri	1,200	Tullahoma, Tennessee	9,000*
Tonawanda, New York	35,000	Dora, Missouri	750
East Liverpool, Ohio, Pennsylvania Avenue	9,000*	Atwood, Illinois	1,000
Hugo, Oklahoma	1,000	Greeley, Colorado	9,000*
Wellsboro, Pennsylvania	3,400	Brady, Texas	20,000
Savannah, Tennessee	200	Cliff, New Mexico	1,000
Moran, Texas	4,000	Athens, Texas	7,000
Dallas, Texas, Oak Lawn	15,000	Charleston, S. C.	5,000
Brimberry, Texas	2,500	Lufkin, Texas	6,000
Shiro, Texas	500	Willmar, Minnesota	2000
Hopewell, Virginia	4,500	Rifle, Colorado	1,000
Everett, Washington, Central	5,000	Los Angeles, California, Wadsworth Street (Colored)	6,000
Savannah, Georgia, Mt. Zion	9,000*	Carthage, Illinois, First	9,000*
Paris, Arkansas	9,000*	Greenwood, Mississippi	10,000
Sanford, Florida	9,000*	North Bend, Oregon	500
Camden, Arkansas, First	7,500	Pleasanton, Kansas	1,000
		Bluffton, Indiana	9,000*

*Estimated amounts.

(Continued on page 31.)



When, Why and How of Church Erection

By JOHELEN PITTEANGER

Assistant Secretary-Treasurer of the Board of Church Extension

THE old Board of Church Extension was organized in the year 1888 and located at Kansas City, where it carried on the work until November, 1920, at which time it became the department of church erection of the United Christian Missionary Society, at St. Louis.

The Board of Church Extension was organized for the purpose of raising a fund "to be loaned to the churches needing assistance in building houses of worship" and with this in view \$10,662 was turned over to the board in the convention of 1888. Isaac Errett recommended to the convention of 1883 that a revolving loan fund of \$100,000 be created to assist our mission churches to build, saying, "A revolving fund of \$100,000 will be quite sufficient for a growing church like the Disciples of Christ in a growing country like America."

In October, 1923, in cooperation with the department of religious education, the bureau of church architecture was established. The bureau furnishes advice to local churches in their building problems, through correspondence and field service, and has proved a benediction to our churches—both as a means of saving building blunders and in dollars and cents.

Loans are made by the department of church erection to be repaid one-fifth annually for five years, with interest. During the thirty-nine years of existence of church extension 2,551 churches have been built by loans aggregating more than eight million dollars. The real estate value of these properties is over twenty-four million dollars—it being the custom to lend about one-third the value of a church property; 2,108 churches have repaid their loans since the beginning, leaving loans outstanding among 443 churches. That is, 443 churches are actually being aided by the department at the present time.

Church erection loans are made not only under the Stars and Stripes but also under the Union Jack and Maple Leaf of Canada, twenty-one churches in Canada having received loans. The department has also made one loan in Hawaii.

The Annuity Fund of the department, in round figures now totals \$767,000, which is loaned at 6 per cent. This annuity fund has helped to build 467 churches. Thus an individual can secure a safe income throughout life on the annuity plan and at the

same time know that his gift is helping to erect houses of worship.

The interest from loans made out of the general fund, alone, is used for the purpose of paying expenses of the department, and the general fund interest more than covers the expenses of the department—therefore, it will be seen that the department of church erection now actually costs our brotherhood nothing to operate.

Church erection is an inspiration to our churches, as is evidenced by the fact that in many instances this has occurred: After the granting of a loan to a church that felt it could not possibly carry on its building program without a loan, our correspondent has written us that the mere promise of a loan by the department has so inspired and encouraged the membership that all the money needed had been raised on the ground and it would not be necessary to call for the loan promised. In a recent letter one of our preachers said, in referring to the assistance rendered by the department, "As a missionary preacher, I have found church extension the hope of the struggling mission church."

In conclusion, I add an excerpt from an address delivered by the late John E. Pounds: "Church erection is a call to transform the material into the spiritual. Brick and wood are made to constitute a temple of God, a holy place. The way to bridge the gap between the sacred and the secular is to make all things sacred. The church erection department does not apologize when it asks for gifts to build houses out of earthly material, for it makes us feel that both the giving of money and the building of churches are acts of worship."

"The attention of business men is commanded. Some of our largest givers have made their first considerable missionary gift to church erection. It appeals to the business imagination. It is founded upon such sound business principles, its usefulness is so apparent, its increase is so surely by multiplication rather than by addition that no Christian business man can really consider it and refuse it."

"Instead of being a rival of other missionary organizations it is their advance agent. Church erection not only builds houses for all missionary enterprises, it secures supporters for them."



D. W. Miller

Incentive to Worship

By D. W. MILLER, Pastor

DEDICATION Day, April 3, 1927, marked a new epoch in the progress of the First Christian Church at Meridian, Mississippi.

For more than thirty years this congregation of faithful disciples has been looking forward to such a day. After the church had been organized it

met temporarily in the courthouse and in the Y. M. C. A. building. Later a secondhand Baptist church was secured. This small frame building seemed to meet the needs of the congregation for a while, but it soon became apparent that the location was not right and that the congregation, if it expected to win the respect and confidence of the public, must have a suitable building in which to worship. When the present pastor arrived on the field he found the building almost uninhabitable. The most heartening condition about it all was that the earnest and consecrated members of the congregation were not willing to spend one cent on repairs, but stood ready to sacrifice for a new building.

Because the old location was desirable for business purposes, we found a ready buyer at a very good price. The congregation was also very fortunate in securing a new location. It is considered the best site that could have been obtained, and was bought for a sum which is practically half the value placed upon it by the most prominent realtors of the city.

After having disposed of the old location and secured a new one, the congregation sent the pastor to the International Convention at Oklahoma City, to confer with the department of church erection relative to securing a loan, and with A. F. Wickes, the advisory architect of the United Christian Missionary Society. The result of this conference was the promise of a substantial loan, in conformity with the rules of the society, and the consent of Mr. Wickes to visit the congregation, look over

the location and advise with them on their new building. He came in November and his coming was a great uplift to the congregation. When he left us at the conclusion of the congregational meeting that night there was no question in the mind of anyone present as to the kind of building needed. He had shown us conclusively. The comment of one brother was, "It was an inspiration to hear him describe that building."

While on the field he went into the matter as to the kind of material to be used in the construction of the building. His first inquiry was as to native stone. Fortunately we had a very fine brown sandstone that had not been used to any extent for building purposes. Mr. Wickes at once saw the advisability of using the stone, even at an additional cost. The cost, however, was not a burden, as the stone was donated by Mr. Meyer, a prominent business man of our city and a member of Temple Beth Israel. Our building is the first to be constructed of this local stone, and has created no small interest in the community.

We were exceedingly fortunate in securing R. C. Springer, a local architect, to complete the plans and carry through the construction of the building, for no one ever tried harder to carry out the concept of a building as set forth in preliminary drawings. Mr. Springer's comment was, that he had never seen so much put into the preliminary drawings as Mr. Wickes had in the plans submitted.



W. F. Pigford



First Christian Church, Meridian, Mississippi

The building is of English Gothic design, giving to it such a churchly appearance that no one ever inquires, "What building is located on Twenty-third Avenue and Thirteenth Street?" As you approach you are aware that you are coming to a house of worship. The outside walls, as you have learned, are built of brown sandstone. These stones are of dif-

ferent shades, giving a variegated color to the building. They are also of different sizes and designs and were placed in the wall practically as they came from the hill where they were not quarried but just picked from the hillside.

The roof covering is a multicolored asbestos shingle, giving not only durability and fire protection, but harmonizing with the walls in color scheme. The trimming of the building is cast stone and resembles the genuine limestone so closely that one can scarcely tell the difference.

The interior of the church is in keeping with the outside. The worship room is beautiful in its simplicity. The mission wood finish, the arrangement of the chancel and the amber colored glass in the windows give it a worshipful atmosphere. One visitor on dedication day approached the pastor the following week and said, "I never have been in a church where I just wanted to worship as I did last Lord's day." The acoustics are as nearly perfect as they can be made. This condition has been made possible largely by the use of "Celotex" in the ceiling, which will absorb about thirty per cent of the sound waves. Prominence in this room has been given only to the Lord's table and the baptistry, the pulpit being at one side as an aid to these great ordinances rather than a supplanter of them.

The educational building is a source of great joy to the boys and girls as well as to the adults. Educators have pronounced this one of the most complete educational plants they have ever inspected. The first floor or basement is the community room. This is equipped with stage and dressing rooms where all entertainments and pageants will be held. The seating capacity of this room is about two hundred and fifty. It is the home of the men's class. This room can also be used as a banquet hall and has adjoining it a well equipped kitchen.

On the second floor is located the pastor's study, ladies' parlor, choir room, cradle roll department, robing rooms and primary and beginners' departments. In planning this building much care was given to the comfort and welfare of the children. It

was our purpose to give them the best place in the building, and it is the unanimous opinion that we have succeeded.

Juniors, intermediates and seniors are placed on the third floor. Each department has its own assembly room and worship period, and then goes to its classroom for study. I wish I might have space to tell you of the wonderful things that are transpiring in those departments that make for spiritual growth.

The congregation is exceedingly happy in its new home, not only because it is conceded the most beautiful in the city, but because it is the home of the First Christian Church. It never was the desire or the intention of this congregation to build the most beautiful or unique building in the city, but to build a house of worship where they might meet around the Lord's table and refresh their souls by hearing and meditating upon his word. But they achieved more than they asked. By following out the plans and suggestions of Mr. Wickes, they not only got a better building than they dared dream of, but one of surpassing beauty.

It is not the writer's purpose to single out individuals and speak of their contribution to this victory, but I would be most ungrateful if I neglected to speak of the heroic sacrifice made by W. F. Pigford in this enterprise. As chairman of the building committee and chairman of the official board, nothing was allowed to interfere with the completion of this task. He gave unselfishly of his time and substance.

And by no means least, are we under obligation to the United Christian Missionary Society for the splendid loan and to John H. Booth, our efficient secretary, who was also our dedicatory. Mr. Booth rendered a service that was beyond our expectation. He not only raised more money than we thought possible to raise, but brought us messages of vision and consecration that will linger in our hearts. This splendid building, including the lot, cost approximately \$54,000. Should we rejoice?

THE CHURCH

By FRANCES M. MORTON

Is it the lure of mortar and stone
Or bricks in an even row
That makes the charm of the gray old church
That people should love it so?

Is it the odor of fragrant wood
Or line of cornice and nave,
The polished gleam of the altar rails
Or set of the architrave?

Is it the sound of the organ tones
Or chimes of the mellow bell,
The sermon fine or the singing choir
That a church is loved so well?

I dare to say it is none of these,
Though each in its place is fair;
Men love the church and forever will
Because 'tis a place of prayer.
San Marcos, Tex.

Where Faith and Perseverance Won

By C. V. STAINSBY



C. V. Stainsby, the retiring minister

THE church at Vancouver, British Columbia, has at last come into its own. Years of struggle with inadequate facilities have, through the cooperation of the brotherhood in the United States and Canada, been rewarded with such an opportunity as challenges the imagination of those who know the circumstances.

It was on the first Sunday in June, 1905, that a small group of Disciples, who had discovered each other in this city, met for their first service as an organized church. The years since have been variable as to visible results, but there has been no failing of the vision that impelled that first group or of the determination of the members to plan always for bigger and better things.

Five years after organization a second church was formed and the two bodies located in widely separated districts. Both churches were in flourishing condition prior to the war, but when the war started it was not long until both congregations felt the drain on their vitality as the call of service took away the young men and general depression depleted finances.

An attempt was made to bridge the time of stress by having one minister serve both churches. This method was hard on the preacher but it served its purpose in an emergency. It was realized eventually, however, that the end of the war did not automatically restore pre-war conditions. The difficulties continued. New plans were necessary.

Back around 1920, during the pastorate of Marcelus R. Ely, the International Convention authorized a gift of ten thousand dollars, to be backed up with a substantial loan, for the erection of a suitable house of worship in Vancouver, in a central location, providing the two congregations would unite. The offer was accepted. One of the churches disbanded in order to simplify matters and the members traveled across the city so as to keep the forces intact. A site for the new building was tentatively selected and then, even having gone so far, no way could be seen to meet the demands that would fall upon the local congregation and the plan was abandoned. Just prior to this decision Mr. Ely's pastorate terminated and C. V. Stainsby took up the work.

The disappointment was keen but the membership

as a whole rallied in splendid fashion to try again to build up the church in its remote location. As an earnest of sincerity the financial assistance for pastoral maintenance which was being received from the United Christian Missionary Society and the Ontario Cooperation was waived and the attempt was made to pass at one stride to complete financial independence. The attempt was not made on the strength of visible resources but in the expectation of a revival in the business life of the city with an attendant general betterment. It proved to be a revival that did not materialize and the burden of self-support, voluntarily assumed, steadily became more pressing and at last unbearable.

After two years of struggle, application was made for reinstatement in the budget of the home missions department of the United Society. After some negotiations the reply came that further expenditure in that location was not justified but that if the church would enter upon a new program, in a new location, and if the local church either by itself or with the help of Canadian brethren would raise \$5,000, the offer of the \$10,000 gift and loan would be reinstated.

Again the church faced the situation. Even yet the difficulties seemed insurmountable, but the members felt the thrill of the possibilities that were involved, accepted the proposal and without delay started to meet the conditions.

In November, 1925, John H. Booth, George H. Stewart and W. F. Young spent two or three days in Vancouver and helped formulate the general principles of a building and location program to cost \$30,000 in cash, plus unlimited faith and effort. The local church pledged half of the required \$5,000 and Mr. Stewart accepted responsibility for raising the other half. Easy? By no means. That \$2,500 was just double the amount the pastor estimated the members could contribute, and the payment of those pledges entailed some real sacrifices. At the same time the site for the new church was selected and the property secured. With Mr. Booth's return to St. Louis Mr. Wickes commenced work on plans for the building that was to be.

One naturally would suppose that from this point the story would be one of cheer and achievement, but there was still another valley to be passed. Shortly after the launching of the enterprise the church was afflicted with another of those periods of exodus which have been the bane of its existence. Groups of members left the city and so reduced the membership that doubt possessed the souls of those remaining—doubt so deep and dismal that little spirit

was left for the effort and initiative necessary to such a project. It was not doubt as to the soundness of the plans, nor as to the need, nor as to the church's hopes and desires. It was a purely conscientious doubt as to whether the United Society would wish to go ahead in view of the changed conditions. The opportunity came a little later to discuss the situation with Grant K. Lewis. The reply to our question was, "Go ahead and trust us." In that moment doubt died and hesitation vanished. From that day the church would have heeded no change in circumstances. Its progress could not have been hindered. The final details were carefully planned during the summer, early to be brought into operation as the normal life of the city was resumed in September. Before the end of September work on the building had commenced. During that month we also enjoyed the fellowship and counsel of M. B. Ryan.

March 27, 1927, was the opening and dedication day and what a day it was. It marked not only a move from one building to another but a veritable new birth. It was not a case of enlarging our plans to fit a bigger field, it involved the transformation of the church's conception of its place in the world. The change was not only a change of building and location but a change of level, of outlook, of atmosphere. It was nothing less than a new life.

The new site is the complete antithesis of the old. It is central, high, prominent, accessible, self-advertising. The building is truly a house of worship with an unmistakable atmosphere of sanctity. We are indebted to A. F. Wickes for an efficient plan and many suggestions, especially for the chancel arrangement, centralizing the ordinances. We were fortunate in securing local architects with the same fine sense of religious fitness who could work out the details of design into a beautiful whole that is attracting unstinted praise. We awaited with interest the comment of those who represent the broader life of the brotherhood. Without exception they have expressed themselves as charmed with that which has been done. In every case the expression has not only been one of satisfaction but of delighted astonishment. And the members themselves? Well, some feelings are too deep for adequate expression, but they have deeper appreciation now for Jacob's emotions when he exclaimed, "This is none other than the house of God, and this is the gate of heaven."



A dream come true at Vancouver, B. C.

Following the dedication John H. Wells conducted four weeks of evangelistic meetings, strengthening the local forces with a number of additional workers. Such a period, by bringing the members to the church so persistently, also helped break the sense of strangeness and thus to prepare the way for immediate aggressive work.

The last Sunday in April was another great day. It marked the culmination and close of Mr. Wells' meetings and was the time set for attempting to raise the last \$5,000 to cover the cost of the building. Gains and losses during the last year or so left an actual membership approximately the same as when the first pledges were taken. Could that achievement be doubled? Again Mr. Booth was with us and in a very happy service the amount was covered, with assistance from a few who were not members. Folk breathed more freely after that, as they saw the last cloud break and the light appear at the end of a very strenuous road. The feeling of the congregation is

one of hopes realized and dreams come true in the face of seemingly insurmountable difficulties. With everyone's shoulder to the load it was lifted and carried triumphantly.

Frank L. Carter, of Ogden, Utah, is to be leader in the new life of the church. Reports of him and his work lead us to believe that his coming will prove to be the final link in that wonderful chain of developments

that has lifted the church in Vancouver into its new life and opportunity. May it truly prove so to be.

Comrade of the Human Heart

(Written for the dedication of a new Church.)

O Comrade of the Human Heart,
O Son of Love Divine,
To thy dear name we set apart,
On this green hill, a shrine.

In thee is manhood glorified,
In thee is God adored;
Our heavenly Brother, earthly Guide,
Redeemer, Friend, and Lord.

To all our learning lend thy light,
To all our work, thy grace;
Help us to honor thee aright
Until we see thy face.

—HENRY VAN DYKE.

After the Silence of the Centuries

By W. F. ROTHENBURGER

Commencement Address at College of Missions, Indianapolis, Indiana, June 8, 1927. Mr. Rothenburger is chairman of the board of trustees of the College of Missions and minister-elect of the Third Christian Church, Indianapolis, after more than nine years as pastor of the First Church, Springfield, Illinois. Their interest in missions caused him and Mrs. Rothenburger to spend much time in the Orient on a tour of the world two years ago

THE World War was, in effect, like a rock of Alpine proportions dropped into the sea of human thought and feeling. The maddened waters have lashed the shores of every land and generations yet unborn will be picking up the tangled wreckage.

But even more significant is the growing consciousness that the war was the direct result of a sinister mood in our modern civilization which easily yielded to a vicious expression the very moment some one became willing to hurl the rock.

The war is now a matter of history; the mood is our present concern. Christian optimism demands our believing that the mood of civilization has been somewhat modified for the better, but a keen observation likewise demands that the greatest task of Christianity is to inject the Christian spirit into our intellectual, scientific, economic and international complex, thus correcting whatever sinister mood remains and giving the right of way to the best moods of the race. This is the chief task of Christian statesmanship.

Some Dominant Moods

Among the most dominant and most beneficent moods of today is that of democracy. Let it be remembered too that the spirit of democracy is a direct contribution of Christian thought. Said Jesus,

"The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors, but ye shall not be so: But he that is great among you let him become as the younger and he that is chief, as he that doth serve."

Europe and America have made great strides toward a system of government which gives the voice of the people a chance to be heard. No one has plead the cause of democracy in Europe in the last hundred years more admirably than did Jean Millet, when he painted the "Man With the Hoe." Likewise, no one has interpreted this great French prophecy better than our own Edwin Markham when, after describing this representative of the masses, he asked the searching question:

"What will it be with kingdoms and with kings,
With those who made him to be the thing he is,
When this dumb terror shall reply to God,
After the silence of the centuries?"

The answer to the poet's query came in the abduction of kings, emperors and czars, and in the crumbling of their thrones. The hope of democracy among the nations which are still struggling for its realization lies in the power of the Christian spirit.

Another of the dominant moods which is registered upon our modern consciousness is that of self-determination by individuals and by nations. Let me say, by way of emphasis, that this spirit of self-determination or nationalism is likewise a contribution of Christianity. As Christianity taught that every man was free, the implication is that every nation must, likewise, be free. Hear the Apostle Paul sending Onesimus back to Philemon, his former master, asking the latter to take him back, "No longer as a servant, but more than a servant, a brother beloved."

Those who framed the Declaration of Independence had breathed the very atmosphere of Christianity itself when they wrote those immortal words, "We hold these truths to be self-evident—that all men are created equal, that they

are endowed by their Creator with certain inalienable rights and that among these are life, liberty and the pursuit of happiness." This spirit of personal freedom is now struggling for expression, not only in government, but in the fields of the intellect, of society, of economics, of industry and of religion.

When you visualize the world you become conscious of the tremendous sweep of this spirit and of the distance it has yet to travel. In Europe and America it has already burned its way toward the goal, licking up many obstacles in its path. It may be at the crossroads, but its permanence is assured. But when one comes to analyze the East he is deeply moved by the unfinished task and looks upon many of the upheavals in that region as a mighty strug-



President C. T. Paul and W. F. Rothenburger at College of Missions Commencement

gle to realize this same great principle. Visualize, if you will, the three small nations bordering on the east coast of the Mediterranean Sea. To the north lies Syria, with Damascus, the oldest city in the world. It is now under a French mandate, but expresses its protest in such movements as the Druse uprising. To the south lies Palestine, home of the prophets and cradle of Christianity, poor in science and economics, but richest of all the lands in spiritual values. Yet Palestine, too, is dominated by an alien power. Then comes Egypt, mother of ancient civilization, counting its dynasties more than six thousand years before America was discovered. It too is under the suzerainty of the white man. Eleven million souls bordering on this ancient sea are struggling for self-determination.

In the Far East lies India, land of the Taj Mahal, the home of the philosopher and the mystic, where 320,000,000 of the brown race are slowly but surely moving toward this same great ideal. Then comes China, with its 420,000,000 of the yellow race who, while politically free, are living in economic servitude. The Philippine Islands must not be forgotten for they, likewise, are dreaming of the day when our own government

will set them free. Thus we see that approximately 800,000,000 of peoples, more than half of the whole human family, are struggling to realize their dream of self-determination. When we understand that these are heavenly dreams, and that the peace and poise of the world are inconceivable until they are realized, we can readily appreciate the tremendous task which Christianity has before it, as well as its unprecedented opportunities.

These Moods Related to the Missionary Enterprise

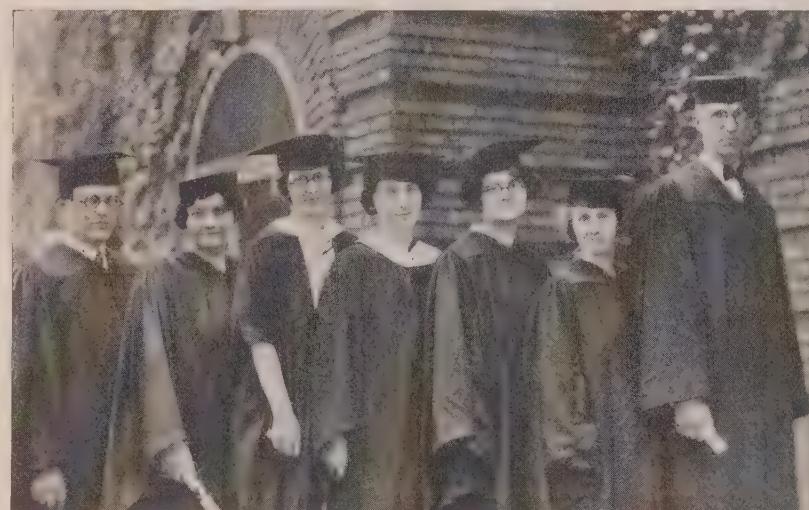
These moods definitely affect the missionary policy. It is easily discernible that if the kingdom is to expand in these areas it must take cognizance of the prevailing moods among the non-Christian peoples where it assumes to operate.

The spirit of self-determination in government and economics has been carried over into the field of religion. This condition has given rise to the in-

digenous church as a natural and inevitable step in the missionary policy. That peoples who, in the field of government and economics are demanding self-determination, could long be happy in their religion without this same principle in operation is wholly inconceivable. Whether we will or no, this is bound to be the order in the missionary policy as truly as it is coming to be in other realms of endeavor. Gracefully, but surely, has the indigenous church been taking form in the East as it once did in the West.

Along with the indigenous church has developed a demand for native leadership. Increasingly has the directing of the local church been passing from the hands of the foreign missionary into the well trained hands of native workers. One is amazed to pause for the first time in the presence of men of a different race and on their own soil who not only

match the missionary in academic training, holding bachelor's, master's and doctor's degrees, but also whose culture of soul is every whit as keen as ours. This is especially true in Japan, increasingly true in China and in the years ahead will come to be true in India and other fields. To stand on oriental soil in the presence



Graduates of the class of 1927, College of Missions

Left to right: Mr. and Mrs. F. L. Rowe, Miss Velva Agnes Dreese, Miss Helen Marie Nicholson, Miss Alice Maude Clark, Mr. and Mrs. P. L. Stone

of a man like Mr. Watanabe in Japan, Mr. Lew in China, or Mr. Shah in India, is to have faith that the Christian program in their hands is eminently safe.

The situation in China is most acutely typical of the attitude of the non-Christian peoples toward our religion and our representatives. Too many have misinterpreted the Chinese debacle. Some have said that Christianity is no longer welcome; that missionaries are no longer wanted; and that native Christians are rapidly turning back to their old religions. The facts are that native Christians are not reverting to their old religions. Many of them risked their lives to protect the foreign workers. They do want them to return as soon as opportunity affords. When one of our missionaries was safely landed on the gunboat at Nanking, on the Yangtse River, she found a bouquet of flowers from Chinese

Christians with an inscription upon it something like this, "Good-bye! We hope your absence will not be for long. Come back as soon as you can." China is not at war with Christianity. China is struggling for economic freedom and for the full control of all her affairs and resources, including religion.

In due time we assume that our missionaries will return. Of course it will be in the spirit of adjustment and cooperation. No doubt Stanley High was right when he recently wrote, "If the missionary enterprise is to strengthen the Christian church in the Orient, the missionaries will return, not primarily as agents of American organizations, but as guests of the Chinese church." The Chinese themselves will determine the work to be done by them.

The College of Missions

The College of Missions, whose sixteenth commencement exercises call us together today, has made a notable contribution to the missionary enterprise. During a little more than a decade and a half approximately 440 students have been enrolled in its courses. More than 300 have been graduated, the large majority of whom have gone out into foreign fields of activity. The college has interpreted to its students world conditions and religious needs, not from a distance, but by selecting its faculty from men whose first-hand contacts and experience enable them to speak with authority. Most of them are individuals who have spent half a lifetime in active service in the areas which command their attention. Furthermore, the College of Missions has stirred the Disciple imagination as no other institution has done. For a decade and a half it has been one of the chief promotional and stimulating agencies not only in our own communion but in a still wider sense. Its record, therefore, is one of which we may well be proud.

For a long time the College has been keenly conscious of a transition in the missionary enterprise. It has seen the dawn of a new day. Gradually it has been adapting its policy to fit the changing needs. This it still proposes to do. It will pause for a time until the policy of our foreign department is crystallized into definite shape and until it determines the number of missionary candidates needed and the type of training it wishes them to have. The spirit and the foundation of the College will be carefully and jealously preserved and as soon as practicable the institution will resume its work in the light of the new demands.

Our Challenge

First of all we need to analyze our faith in Christ and his power to meet every issue. While we believe that Christ can master Buddha and Confucius we need to be reminded that sectarianized Christianity cannot supplant Buddhism and Confucian-

ism. The ethics of our economic, political and religious contacts with these non-Christian peoples, let us remember, will be of greater influence than our theology. For us to bind Christ with the shackles of western denominationalism is to betray him again, not only into the hands of his enemies, but also into the hands of his would-be, but mistaken friends. We need to remember that while the non-Christian peoples are willing to accept Christ, the kernel of our religion, they are not willing to accept the western shell in which we have all too persistently borne Christ to them. Let us give them only Christ.

In the next place, therefore, we are challenged to construct a new creed. It must be a creed which says, I believe not only in the power of Christ, but I believe in the ability of men to accept Christ as Lord and Master. We are becoming painfully conscious that the creeds of Christendom have been primarily Godward and not sufficiently manward. One needs only to recite them to be overwhelmed by this fact. We need to get back to the creed of Jesus. While he had implicit faith in the Father, he paralleled this with a faith in mankind which moved him to turn his kingdom over to the Apostles, to work out its welfare in daily living. Not only did he believe in the power of the prodigal's father to receive him back again, but he also believed implicitly in the capacity of the prodigal son to respond to his father's mercy and wisdom. Therefore, in our whole missionary enterprise we are face to face with a challenge to believe that whether a man be of the Nordic, yellow or brown race, he has the God-given ability to feed his soul upon the spirit of Christ. One of the new challenges, therefore, is that we give to the non-Christian peoples Christ himself, and then trust them to work out his program.

Another challenge is that of reassurance. The church itself needs a new note of optimism and courage. Our danger today is that we may sever our connections with foreign fields too abruptly, not entirely because of the indigenous church and the rise of nationalism, but also because of a feeling of disappointment at the present reception of Christianity in certain sections. That there are many new doors yet to be opened is self-evident; that the fields already cultivated need to be fostered is the testimony of the nationals; that Christianity has the power to accomplish its supreme purpose of spiritualizing the whole world is the testimony of history. Christ has won the right to be heard in every land. It is ours to make him known. If just now we must pause for China to find herself, then let us turn with renewed vigor to fields like Africa and South America, which are calling for more workers. Let there be no cessation either in our material gifts, our enthusiasm, or in our preparation to expand His kingdom to the far corners of the earth.

Inevitable and Inescapable

By R. H. MILLER

THE crusade for a National City Christian Church is inevitable and inescapable. The genius and history of the Disciples of Christ and the development of religious thought and expression in America draw the lines which focus in this undertaking.

Washington is not alone the capital of the greatest, richest and freest nation on the earth, but more, it is the capital of a great human ideal and universal hope.

As no other city on the globe Washington is the attracting center of the best in human aspirations and the radiating center of the best in world influencing forces.

The white dome of the Capitol, resplendent by day and hauntingly beautiful by night, insures more generous realizations for mankind than any other state building ever erected by man.

Washington is the capital of the great idealistic interests of the nation and the world. It is mankind's "house by the side of the road." Its stately buildings, its beautiful avenues, its impressive memorials, its eloquent monuments speak the universal language of the soul of humanity.

The Pan-American building, representing the ideal of brotherhood on the western hemisphere, the Red Cross building, housing the greatest organization for humanitarianism ever conceived, and the Woman's building, dedicated to the most beneficent of all social emancipations, are but significant of the world en-

circling influences which find hospitality and inspiration in our nation's capital.

Nothing that blesses humanity is foreign to Washington. Conferences on peace and disarmament, conventions for world brotherhood and international good will, the relief forces for devastating calamities, will gather in Washington to forward their noble enterprises.

How fitting—nay, rather inevitable—that Washington should be also the shrine of faith, the holy city of the new world.

America is the one nation on earth that is not the prize of war and greed, but the refuge of the seekers for liberty and for God.

Our land first was peopled by the Pilgrims of Conscience; the town hall, the symbol of democracy and the white-steepled church, the symbol of religious liberty, dominated every settlement from Maine to Carolina.

Bancroft has said, "Our fathers were not only Christians but almost universally they were Protestants." One after another the great Christian communions which have molded the life of America and been molded by it, are erecting in the capital city their beautiful shrines to commemorate their contribution and their debt to American institutions and character. The majestic Protestant Episcopal Cathedral rests like a jeweled crown on the head of a

(Continued on page 31.)



Independence Boulevard Christian Church, Kansas City, of which Dr. Miller is Pastor

At the right is the education building surmounted by the chimes tower. Such local churches as this justify and even require the erection of a great national city church

The Curious Business of Being a Preacher

By GAIUS GLENN ATKINS

(Reprinted by permission from the April Bookman)

THE business of being a preacher is the most curious business in the world, though I suppose no man considers his own trade a curious one even if it be curing pearls or bootlegging. I think also that when preaching ceases to be a curious business either to the preacher or to the congregation the power of it will begin to be lost. It is the wonder of it which gives the preacher a saving awe of his own words and his congregation a saving reverence, not for him; but for the strange thing which is happening before them. And the greatest of preachers have supplied no explanation at all of what compelled them to do so curious a thing—save that God had laid hold on them.

The trade of the preacher is seemingly in words. He has other avocations: trying to get the pew rentals up and the temperature of heated parishioners down; organizing men, women and children into new forms of intriguing and often quite unnecessary activity; seeing in succession a thousand people scattered over a hundred square miles of city; being respectful to his ecclesiastical superiors and doing proper team work with Conferences and Conventions and General Assemblies of the First Born and others; burying the dead and marrying the living and baptizing the fruit of their union; hearing gravely the complaints and unhappiness of all sorts and conditions of people and having nowhere to take his own save to the Throne of Grace, and his wife—such things as these, I say, and the like, are the avocations of the minister, but his true vocation is the merchandising of words.

Of course he is not alone in this, for this is also the proper trade for the poet, who is if anything more hampered than the preacher, since his words must rhyme or scan and be offered in jeweled settings. There are also many others who do not need to be mentioned, trading in words. It is said to be one of the oldest crafts in the world, and it could not outlast empires and perpetually renew itself unless there were some timeless reality at the heart of it. Those who are craftsmen in words do contribute to life, since, as it was wisely said so long ago, men live by words as well as bread. For words are more than symbols; they are keys to unlock the doors to the inner lives of men and a way for man to reveal himself to others and ships to carry the commerce of the imponderable. Those who make a trade of

words, if they deal in honest goods, may prove in the end to have been the merchants of a true treasure.

But the preacher deals in strange wares. His words are words of faith and quest and wonder dealing with regions beyond demonstration of sense; words upon whose thresholds the speculation of the philosopher halts are his assumptions. He has for a task somehow to make real, to such as care, a reality which may be the baseless fabric of a vision or else the only real reality; by all the tests of the objective—save what happens to the souls of men—he may never, from first to last, know which. And yet he must speak, always, out of the profound persuasion that, whether he knows or not, the things whereof he speaks are true. Otherwise he is undone. He seems supported by manifold extraneous supports: by the church and her confidence and, if need be, by her authority; by the habits of the devout; and by historic faiths and such things as are so integral a part of the order of life that if they were to dissolve it would be as if Orion and Pleiades were lost from the winter sky. But he knows better: he knows that he has no support save his faith, his intuitions and his insights; that, though all his comrades confirm his position and approve his wares, preaching is the loneliest business in the world, and though he be cowled or mitred he has no authority save the authority of what he says—and the mind of his hearers to accept it.

The preacher has sublime audacity. He pours out his heart into the void and calls it prayer. He lays down the law of God for men, though being a man of like passions with them. He directs the dying toward eternal issues and no word comes back whether he has guided or misdirected them; still the living trust him. If he should see himself, strangely remote to himself, not as a preacher in a pulpit but as a man set between other men and the ultimate mysteries of life, I wonder could he go on.

WHAT brings a man to a task like this? Mostly the things that cannot be told at all. I would no more generally trust any preacher's statement, made twenty years after, of why he became a preacher than I would accept his statement, twenty years after, of why he married his wife. Like Augustine or John Bunyan he will magnify his own unworthiness for the greater glory of God, or he will magnify his self-dedication for his own greater

glory; and he will certainly see it all, as he cannot help doing, from the end and not the beginning. Very likely, and maybe unbeknownst to themselves, young men choose the ministry as they choose any life work—if they have any choice at all—because it offers them a compelling medium of self-expression. But why any man should find in preaching the most satisfactory medium of self-expression goes deeper.

Inheritance contributes of course; the preacher like other men is made by the confluence of many elements, and great preachers by rare ancestral combinations. The really great preacher is almost as uncommon as an artist, poet or musician of the first rank. There is necessary to his business an unusual balance of imagination, emotion, and the power to think and organize thought. The preacher is usually a man of full vitality and facile mental coordinations. It is not the ease of preaching which makes preachers long lived—as if they did not work so hard as other men: they have a stored force to begin with which would make them live long in any vocation.

Environmental influences cooperate with heredity: some complex of forces guides a man toward his work, usually not without his struggling against them. I recently asked a group of students in preparation for the ministry to tell me why they chose this vocation. The majority of those who replied confessed to a period of struggle—as against God. Something of this is doubtless due to a natural feeling that preaching is self-sacrifice and a hard fate economically which any youth would do well to avoid if he could; but it is deeper rooted than that. It is a subconscious protest to the self which loves certainty and security and proved ways, against a lonely adventure of the spirit which cannot even be kept private but must be carried on in public and burdened not only with the preacher's destiny but the destiny of those who trust him. Yet some nebulous sense of a message which the world needs and he is charged to deliver is the essence of the call. The anointing of a prophet is commonly a matter he cannot explain to his own satisfaction or anyone else's. And it is in the final issue of it *a posteriori* as much as *a priori*. If he should turn out to be anointed he is, and you may explain it as you please.

An element of struggle is involved in the call. A summons which lays upon a man to carry on the most intimate processes of the inner life as a profession, to make the personal impersonal and the impersonal personal and to offer his voice and his vision—if he have one—as a gleam and accent of the Holy Ghost, is a call against which anyone would protest. Unless he protest, he has never heard it. The Hebrew prophets did as much.

The professional schools to which he goes do what they can to train him and make somewhat hard going of it. They are now not agreed as to what they ought to call themselves. They used to

be Schools of Theology—but in certain quarters that designation is out of favor. Some call themselves Divinity Schools—though how there could be any Divinity School but life only God knows—and others compromise on Schools of Religion. Any name is right or wrong as you please.

I would not underestimate what the school can do. It can make the student familiar with the literature in which he finds his basal subject matter, train him a little in the sound use of words and the structure and organization of his sermons, and supply him with a reasonable amount of material to keep him going a bit after he leaves. It may exercise him in uncomfortable ways in preaching and correct his more evident mannerisms. It may help or hurt his soul. It may ground him in the history and mechanism of the organization with and for which he is to work, suggest social applications of the gospel he is to preach, and afford him three years of quickening contact with others of his kind and the run of a good library.

ALL this is a good deal, but it never goes to the root of the matter. A preacher is the most self-trained man in any vocation—save poetry—and his training lies deep; in the caught gleams of ineffable truth now seen, now lost like Francis Thompson's hid battlements of eternity, in strange and prescient tenderness for the travail of humanity, in the passion for goodness and love, in hot flashes against evident wrong, in mystic longings for God and some understanding of the ways in which these may be satisfied, and in some growing assurance that he can put something of this into words when the time is come to do it. And when such a ferment of the will, the mind, and the emotions is come to a reasonably creative state, he is ready to begin.

I suppose no son of Adam has such joy in any first things as a preacher has in his first church. Give him four walls and a roof and a steeple and he will make the pomp of the Kremlin and St. Peter's ridiculous. He may grow hard and worldly later, but in his first pulpit he is the most otherworldly creature, ever awed by the wonder of his own ministrations. Nevertheless he has given hostages to fortune and his entanglement has begun.

* * * * *

In preaching, as everything else, life is the ultimate master; and a preacher, for many reasons, should be more sensitive to the lessons of life than anyone else. In the final phase of his preaching the preacher should become more and more the interpreter of life in terms of a few great values and the ultimate and simple relationships. Life is too big for our dogmas and too simple for our doctrinal complexities. Its gains and losses, the mutations of its hopes and the play of light and shadow across its multicolored texture, its loves, its tasks and its old, old interests,

finally assert themselves over everything else, and the preacher should know it all. He has had the common experiences of life himself and shared every phase of them, from triumph to tragedy, in his pastoral relationships.

So he will begin at last to interpret life as he knows it, and ask nothing more than to help a little those pilgrims of time with whom he travels toward some fortunate issue of their common pilgrimage. If he has lived unselfishly and borne bravely and seen a little into the deeps of things, all his gift of words is but to make the unseen more near to be felt and faith and hope and love the true enduring.

HE naturally becomes a mystic, since a mystic, for all the baffling uses of that word, is a man who sees in human life an aspect of the infinite mystery to be taken and enriched and lived out in some sense of fellowship with God. But a preacher will preach that only as the understanding of those to whom he speaks sustains him and their need controls him. Here a deeper entanglement shows itself. Such preaching can never be sensational nor advertise well nor finance great budgets nor support the always growing machinery of his church and denomination.

The style in which such things are talked about will become simple. Rhetoric is an impertinence in the face of joy and sorrow and wonder and wistful knocking at the door of the unseen. A preacher also needs an unfailing faith to face the actualities of a world like ours without feeling, even at his bravest and best, some sense of arresting contrast between his gospel and the world of history and, in his more despondent moments, some cold touch upon hidden sources of his faith—or without hearing a voice which whispers, "Dreamer, why dream so long?"

What all this does to the preacher's own soul is too deep a matter to be discussed here. He may become self-assertive, or alternate between a glory of self confidence at 10:30 A. M. Sunday and a mind to write his resignation on Monday at 9:45. The fact that he usually wears well and ripens well is an achievement for which, I think, a preacher should have more credit than he usually gets.

Unless a preacher live and die in one parish, which is not common, he does not share that cumulative rounding out of his life work which other men enjoy. He does his best work when virtue passes out of him and is lost—often beyond recovery—in the lives of others and the adventures of the ideal.

He lives best as he keeps the springs which feed the hidden places of the souls of others, and he ends, as he began, a lonely adventurer in the regions of the spirit. That was the insistence which made him a preacher—his cross and his crown.

The Number of Missionaries

AN INCREASED number of workers could be used in all the great fields, but just now and under existing conditions, the primary need is along other lines. We must send out sufficient new missionaries to make up the losses through death and in other ways, but aside from that the present needs demand the use of missionary money in other ways. Some of the factors entering into the changed situation are as follows:

1. The expense of carrying on the work in distant lands has greatly increased in recent years, while the contributions for the work have remained pretty much at a level. Since the missionary staff has grown and the missionary salaries have necessarily increased a little, it can readily be seen that with a level income, some phases of the work have had to suffer. This suffering has been on the part of the native work—that is, the work other than missionaries' salaries, homes and allowances. To send out an increased number of missionaries now and put additional missionary money into their support, would penalize the work in most of the fields and make impossible the strengthening of the native work.

2. Expansion on nearly all of the mission fields for the present should be intensive instead of extensive. We must build stronger, do our work better and lay more emphasis on strengthening native leadership. We have usually thought of expansion in terms of more missionaries and more stations. We should now think of it in terms of more and better trained native leaders and stronger and better equipped stations.

3. The emphasis is changing in some of the older fields. Missionaries are becoming associates and workers *with* the native people instead of directors of and workers *for* them. A native church of the soil is slowly arising, self-supporting and self-directing, and it must have every encouragement.

4. In China a new era has come for Christianity. The missionaries for the time being are forced out of the country. The work is being almost entirely directed by Chinese leaders. When missionaries are asked to return, they will need to be of a particular type and training, and able to fit into the new situation. Perhaps they will be fewer in numbers. At least there will be no call for a larger force of missionaries than at present assigned to that area.

5. And so it happens that, while the United Society greatly needs more money for its foreign work, it does not need a largely increased force of new missionaries. We must simply keep up the regular number on some of the larger fields and we do not have the money to send many new workers to the fields that need an increased staff. For example Africa, one of the primitive fields where the problems are fairly simple, could use sixteen new missionaries,

whereas two new missionaries fully trained have been kept home a year from that field because there was no money to send them. After the more pressing needs of all the fields were met the funds were gone.

From the above it can be readily seen why the directors of the College of Missions have suspended the teaching functions of that school for next year.

The group of new missionaries demanded for the next few years will be relatively small. Just now we must expend more money for foreign missions, but we must expend it not for a larger force of missionaries, but in making stronger the work already established, and for a larger native work.

—STEPHEN J. COREY.

Noteworthy Changes and Additions

To the Staff of the United Christian Missionary Society
Beginning with the New Year, July 1, 1927

By PRESIDENT F. W. BURNHAM

TO MEET a desire long felt among the women's organizations of the states and the churches, beginning July 1, 1927, Miss Daisy June Trout will head up a newly formed department of missionary organizations in the division of education of the United Christian Missionary Society. In this relation, Miss Trout will have charge of the development of the women's organizations among the churches, including also the young women's and children's societies. In this department there will be associated with Miss Trout, Miss Nora Darnall, editor of *King's Builders*, and Miss Anna Clarke, superintendent of circles and triangle clubs. It is also planned to give Miss Trout an associate secretary in this department.

While Miss Trout has been under the doctor's care for some time and will be on vacation during the months of July and August, she has, with the assistance of Miss Alma Evelyn Moore, been able to give direction to this new department, and is expecting to be able to devote her usual fine strength and powers to this work beginning September 1.

Miss Joy Taylor will continue to head the department of missionary education, with Mrs. J. M. Stearns, vice-president, associated, and they will give themselves wholly to the educational phases of the missionary program for the entire church.

With the removal of Miss Trout from the home missions department, the society has been diligently seeking for a suitable woman as a secretary to come into that department. Grant K. Lewis has been made

head of the department, with Jesse M. Bader as secretary of evangelism, and the executive committee has authorized the securing of a woman secretary for this department.

A woman secretary is also under consideration for the foreign missions department, where there has been a vacancy since the retirement of Mrs. Anna R. Atwater. The executive committee has authorized the filling of that vacancy.

F. M. Rogers, of California, formerly state secretary for Southern California and more recently chancellor of California Christian College, becomes field representative under the promotional division of the United Society July 1, 1927, devoting special attention during the first six months to the California Home for the Aged.

Under an arrangement whereby L. J. Massie had previously employed Mr. Rogers for a year for special service to the Home. He will continue to provide the salary to December 31, 1927.

Dr. E. I. Osgood, formerly a missionary in China, has also taken field service under the promotional division, dating from July 1. He will be assigned to Ohio.

These accessions to the promotional field force have been made necessary by the resignations of E. T. Cornelius and C. W. Flewelling, who have entered other fields of service; Mr. Cornelius to remain with the United Society as superintendent of the Mexican Christian Institute at San Antonio, Texas, Mr. Flewelling to become pastor of the Central Church, Decatur, Illinois.



Daisy June Trout

New Missionaries to Four Fields



Miss Velva Dreese

but serves to make up the losses and keep the staff at a level. While advance is planned on every field, just now it seems wisest to strengthen the native work and give the missionaries already on the field stronger support rather than to increase the number of foreign missionaries. Those who are sailing this year go to fill great needs.

Mr. and Mrs. Clarke for Africa, Mr. and Mrs. Reynolds for India and Miss Lick for Mexico have been kept at home, following the completion of their training, because the funds in hand did not meet the expenses of their going and at the same time keep up and strengthen the work being carried on at the front. In recent years the expense of foreign missionary work has increased as has the expense of carrying on Christian work in America. The group this year are well-trained and possess fine qualities of leadership. They will greatly hearten the workers at the front.

Miss Lois Showalter of Radford, Virginia, is under appointment as a nurse in the Philippine Islands. She is a graduate of the Radford State Normal School, has taken the regular three-year nurse's course, and this year has had a fellowship in Columbia University where she has secured her

Master's degree in special subjects. Miss Showalter has been an active Christian worker and for many years has had the ideal of missionary service for a life's work. She will be associated with Miss Serrill in the Mary J. Chiles Hospital in Manila.

Miss Velva Agnes Dreese of Council Grove, Kansas, is under

appointment to the Philippine Islands to be associated in the work at Vigan station. Miss Dreese is a graduate of the Emporia College, Emporia, Kansas, and has also had training at the College of Missions. She has been active in Christian work for many years and has also had her mind set upon foreign service since she was a young girl. She will be engaged in evangelistic work among the women and children in the Philippines. She is going out as a living link of the Council Grove Church, Kansas, enlarging the notable fellowship of Sunflower missionaries.

Mr. and Mrs. H. M. Reynolds are under appointment to India. Mr. Reynolds is a graduate of Lynchburg College, has his B.D. from Vanderbilt University Seminary, Master's degree from the College of Missions, Indianapolis, and has also taken advance work in Yale University School of Religion. Mr. Reynolds has long had the missionary service as his ideal. Mrs. Reynolds is a graduate of Lynchburg College and has her Master's degree from the College of Missions. Both of these young people have had extended experience in Christian work. Mr. and Mrs. Reynolds have one child, Virginia Rose, who is one and a half years old.

Dr. Ann Elisabeth Farra will



Miss Lois Showalter



Dr. W. E. Davis

go to India this fall after taking a course at the School of Tropical Medicine in London. She is a Kentucky girl, having been born in Nicholasville, and took her A.B. degree from the University of Kentucky. She graduated from the Women's Medical School of Pennsylvania in 1923 and served her internship in the Cleveland City Hospital, Cleveland, Ohio. For the past two years, Dr. Farra has been engaged in medical work in New York City. She was ready to sail for the field last fall, but because of serious illness in her family was detained. Dr. Farra has been assigned as a living link of the churches at Providence and Nicholasville, Kentucky.

Miss Clara Edna Lick is a Missourian. She received her education in the high school of Dixon, Missouri, in the Southwest Missouri State Teachers' College, Drury College and the College of Missions. She received her B.A. degree from Drury and her Master's Degree from the College of Missions. Miss Lick has had experience as a teacher and for a time was in the office of the Christian Board of Publication, St. Louis. She went to Mexico the latter part of May. She has been appointed a living link missionary of the woman's missionary society of the South Street Church, Springfield, Missouri.

Miss Georgia B. Bateman was born in Fullerton, Nebraska. She sails for Africa this summer where she has a sister, Miss Martha, who has served two terms in that field. Miss Martha is a teacher. Miss Georgia is a registered nurse and was educated in the schools of Belleflower, Illinois, in Eureka and Butler colleges and in the Methodist Episcopal Hospital Training School of Peoria, Illinois. In addition to this, she has had special training in the College of Missions. Miss Bateman has also had experience as a teacher. This will be most valuable to her in her work in Africa for one of the missionary's most important tasks is to train others in the service. She is to be supported by the church at Peoria, Illinois, where she was ordained a short time ago.

Roger T. and Mrs. Virginia Maltby Clarke will

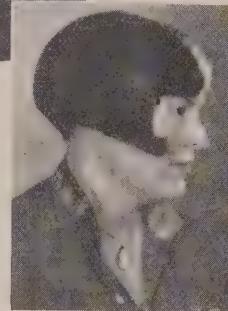
sail in August for Africa, their chosen and appointed field of service. Mr. Clarke was born in Shelby County and Mrs. Clarke in Milwaukee, Wisconsin. They make their home in Edinburg, Indiana. Both are graduates of Butler College and of the College of Missions, Indianapolis with B.A. and M.A. degrees. During his college course, Mr. Clarke has preached most acceptably for several Indiana churches, hence goes to the field for evangelistic work with good preaching experience in America to help him. Mrs.

Clarke is an accomplished musician, and will be able to assist in developing the native musical ability of the Africans. Mr. Clarke is to be the living link missionary of the church at Shelbyville, assisted by the other churches in Shelby County, Indiana. Mrs. Clarke is to be the living link of the woman's missionary society of

Lafayette, Indiana, in which church she was baptized.

Dr. William Ellsworth Davis, better known to his friends as "Bill," hails from Walla Walla, Washington, where he worked in the harvest fields, on the roads, the railroads and at sundry other jobs. He has also been a taxicab driver in Chicago, in which city he finished his medical training and took his internship. He is a graduate of Whitman College, the College of Missions and Northwestern Medical College. In July, he was married to Miss Newell Trimble, who for one term of service has been located at Lotumbe, Africa. Late in

August they sail for England where Dr. Davis enters the School of Tropical Medicine for further preparation for his work. After a course extended over about six months' time, they will embark for Africa where the doctor will fill a very great need and Mrs. Davis will take up again the work she laid down when she returned for furlough a year ago.



Mr. and Mrs.
Roger T. Clarke

Who Has Known Heights

WHO has known heights and depths, shall not again
Know peace—not as the calm heart knows
Low ivied walls; a garden close;
The old enchantment of a rose.
And though he tread the humble ways of men,
He shall not speak the common tongue again.

Who has known heights, shall bear forevermore
An incommunicable thing
That hurts his heart, as if a wing
Beat at the portal, challenging;
And yet—lured by the gleam his vision wore—
Who once has trodden stars seeks peace no more.

—ELEANOR DAVIDSON in *Woman's Press*.

Mexico Goes to School

By JOSE KELLY

Mr. Kelly is the son of an Irish missionary who married a Mexican Indian and did heroic service in Southern and Lower California. He was born in the United States and served in the American army during the Spanish-American War, but has lived in Mexico most of his life and speaks out of ample knowledge

MEXICO is faced with a tremendous task, the job of eradicating the liabilities accrued during four hundred years of tyranny, exploitation, ignorance and superstition. This is an enormous undertaking even for a nation with powerful resources, and certainly a staggering burden for a country that is in the earliest stages of its development. The work of the Mexican government is to restore liberty, rights and civilization to its people.

A democratic government is ruling Mexico. Powerful influences have sought to prevent the progress of reform, but the government of President Calles has stood firm for the principles of reform. With a people 90 per cent illiterate and 90 per cent landless, it took rare courage to face the issues.

The government has been carrying out its school plan without a hitch. In the year 1906, which was the high peak of the Diaz régime, there were 417 schools in the whole Republic, with a total enrollment of 48,775 pupils. As a contrast, the Calles government in the last two years, committed to an intensive school program, and giving the department of education every facility, has established 75 kindergartens, 11,705 grammar schools, 6,532 rural schools, 903 high schools, 62 trade schools, 5 agricultural colleges and 4 new universities, which, with the old National University, makes a total of 5; and on December 31, 1926, there was a total enrollment of 1,240,000 pupils. Mexico is going to school.

Every rural school has a radio receiving set and is the civic center. Here the people gather to hear a radio program broadcast from the Mexico City station. Further education is being given by means of motion pictures which the government sends out; it is educating the masses through eye and ear.

The army has been reduced from 175,000 men to 50,000 and for every seven soldiers discharged, a school-teacher was employed for the schools. The appropriations for the war department have been cut from \$200,000,000 to \$85,000,000. Mexico is making the big nations of the world look small when it comes to efforts for peace. While other nations are talking about repudiation of their debts, Mexico has adjusted its foreign debt and is now making payments. It balanced its budget and now has a surplus in its treasury. It is restoring the lands taken from the

Indian and making them a factor in the nation's wealth.

These are aspects of the Mexican situation that do not appear in the American newspapers. A holdup on the Mexican border makes better news.

Roads are being built that will connect the nation



—C. M. Yocom

A dam under construction above San Louis Potosi

with the capital. There are over 4,000 miles under construction, about 1,000 miles of which have been completed. Dams and irrigation systems are under way in the States of Chihuahua and Sonora which will water millions of acres of arid lands in these States.

The Mexican peon of today has faith in the government of President Calles, he knows that he has been emancipated from economic serfdom, and the working people of Mexico appreciate their present economic freedom. A new idealism is being born in Mexico and a real effort is being made to bring light into the darkened lives of the hitherto exploited suffering peons. The Mexican government is dedicated to the task of elevating the standards of life of its people. It is introducing better housing conditions, building new schools, opening roads, introducing legislation governing hours of work and raising wage standards; in short, the rights of the people are being recognized and the foundation has been laid. These are its fundamental principles: That landowners and exploiters can no longer exploit the Mexican people, and the government stands firm in maintaining that human rights have a greater claim than property rights.

The Spiritual Triumph in Nanking



By
Mary Bosworth Treudley

We are braving the wrath of our former associate editor by publishing portions of two letters to her family, but the light they throw upon the situation is needed and their informality makes them more illuminating as well as more readable. After teaching three years in Ginling College, the union college for women in Nanking, Dr. Treudley spent last year in the Yenching School of Chinese Studies in Peking, preparing for further service in Ginling. After the Nanking affair of March 24, from which, as she says, everything now dates, she crossed over to Japan.

Ginling College,
Room 409, 23 Yuen Ming Yuen Road,
Shanghai,
May 28, 1927.

Dearest Family:

I have been owing you a really decent letter for a long time but you cannot imagine how hard it has been even to think about writing, let alone do it. I had to wait until I got to Shanghai to get cheerful enough to write at all.

The trip over from Kobe was ideal, an absolutely calm sea, haze in the Inland Sea where I wanted sunshine but lovely just the same. A too early morning fog on the China Sea but not a hint of seasickness. Arrived in Shanghai I found that I had passed Emily Case's boat about a half hour down river. I was greeted by Minnie Vautrin, Rebecca Griest and Ruth Chester and some eight or ten Ginling girls. It was good to land on Chinese soil. The coolies were more efficient than I have ever known them and no more vociferous. I really think that if China could only have an effective series of lessons in voice control that all or at least half of her problems would be solved. The amount of self-control and considera-

tion for the other fellow that that would imply is really the prime necessity here.

Three of the girls came home for tea and Rebecca had her watch stolen. There is no connection between these two statements but we should all like to know what became of the watch that Rebecca was wearing when she entered the house out here and lost within three-quarters of an hour. Well, we talked and talked and how good it was to hear Ginling news again.

The next day Deng Yü-dji came back and spent the afternoon just talking. Since then we have had a most interesting tea for Miss Tseng who ran a very aristocratic school in Changsha until she left to avoid unpleasantness. Another interesting talk was with one of the Nanking Chinese whom we know quite well and who talked very frankly about present conditions in Nanking. Dr. Gowdy, ex-president of Fukien, gave us a brief statement of what has happened there. This afternoon we have a conference with Dr. David S. Cairns of Edinburgh who is in China at the present time. Those were the most illuminating conversations that we have had and I'll try to summarize them for you.

About myself there has never been any question about my desire to stay in China for at least another year. But I had the feeling that I might be criticized for staying if the chances of my really doing anything were as dubious as they seem to me to be. I have talked with quite a few people and the general feeling seems to be that I may be needed and that I can be useful. Mr. Marx wanted me to stay rather to everyone's surprise for he has been bundling people off rather rapidly. Minnie wanted me to stay though she feels it is a professional sacrifice for us both. I think it is for her but I don't believe it is for me.

It looks to me as if the college, as long as it can continue open, will be administered partly from Nanking and partly from Shanghai and the teaching will be done in Nanking, supplemented by Shanghai. Some people have to stand by. Whether I ought to be one of those people is a question, but as long as the group here feel that I should, and I want to so very badly, I have decided to follow my desires rather than my own best judgment. This week has made me feel like a different person for it is great to be happy again.

My mind is a whirl of conflicting ideas that I haven't had time to digest and put in order. It is a fascinating world in which to live, this one of being the center of a great event in history in which you are personally interested and yet which does not seriously involve you. To try to think through and analyze a situation as it takes place, which scholars for the next five hundred years will still be discussing, is most distinctly mind-stretching. Ideas just pour in more rapidly than you have time to analyze and classify. Of course we talk more than we should about the Nanking affair and with the accounts that I have read that is becoming pretty clear.

To me the thing of outstanding interest is the triumph of spirit over concern for one's self and over the meaner spirits of one's enemies. One of the most interesting accounts was of a man who faced the question as to whether he should stay and see the thing through or try to escape. He was sure that his wife could take care of herself and their daughter. (Their only

son died two years ago.) He felt that he was free to die and faced it without question. All that day he consciously tried to turn the other cheek, doing it literally in one case, helping people down the stairs of his home with heavy pieces of loot, offering to help the soldier who wanted to tie him up in order to shoot him. He writes of the spiritual exaltation that held him up during that time only to be followed by the deepest depression when his Chinese friends persuaded him to get into hiding. I hope the church at home senses a little the wonderful spiritual triumph of that day. Even the little children remained quiet and unafraid and that perfect assurance was one of the great factors in the safety of the group. Dr. Williams' death was another. No other man probably could by dying have saved so many other lives. For he appealed both to the community and to the students, and his death, coming so early, aroused the Chinese at once to the necessity of action and made it impossible for them not to act. And the way the Chinese stood by from the richest to the poorest is another long story of spiritual triumph.

Some amusing tales are told. One is of little Johnny Thomson. The soldiers wanted his grandmother's rings which had not been off her hands for years. His mother was filing them off madly, with a revolver at his father's head and a bayonet at his grandmother's stomach, when all of a sudden Johnny spoke up: "Mother, don't you think we had better go to Shanghai now?"

The Christian Girls' School is still running with about a hundred girls. At Ginling we have about forty, with more coming back every few days. They are planning for a summer school to hold the buildings. The immediate danger of their being taken over seems to be past. We shall never know the full story of these past weeks though we get a great deal in letters. But they save us the worst of the tension. If Chinese men only had one-tenth of the courage of their women, the situation would not be

as it is today.

The general feeling about the situation today is one of discouragement. The Nationalists have been in control of Nanking for two months and there is as yet no sign of a government. The thing is a



One of the seven large buildings of Ginling College
When everything was quiet and serene at Nanking

mess, no head, no responsible officials. To illustrate. In one office there was a head and two assistants. One assistant selected a man for an office and got him inducted into office at eleven o'clock. Before two o'clock the other assistant had him in jail and it was only with difficulty that the first man got him out again.

The saddest thing has been the disruption of Boone University in Wuchang, which Francis Wei so gallantly tried to carry on. He barely escaped a Communist plot against his life and got down to Shanghai only to be arrested as a Communist. He is out of jail but not clear of the plot and we shall all breathe a sigh of relief when he gets safely off to England. That is one of the disappointing features, that no man who is known and trusted by Chinese generally is considered fit to have any share in the new government. Everything good that exists must be torn down and destruction of everything that exists is the dominant characteristic of the present stage. It isn't at all the foreign institutions. For instance in Nanking, so far as institution property goes, not counting residences, Southeastern University (Chinese) suffered much more heavily than either the University of Nanking or Ginling College. They lost a fourth of their scientific equipment and one or two buildings and have had to close. To me that jealousy of anything or anyone that succeeds and the desire to destroy anything successful is the worst side of the situation.

What of the future? I don't know. We got one of the loveliest letters from one of our faculty yesterday in which she said that she thought we could come back for summer school. No one is saying anything until tomorrow is over. I can hardly imagine that May 30 (anniversary of what the Chinese call "the Shanghai Massacre" by the British) will bring forth any incidents, for the "watched pot never boils," but we shall rest a little easier when it is over. I still

do not think we can go back, or ought to, before fall and probably not even then, but it is the unexpected that happens here and we may be back before we expect it. We shall not go without consular consent and that will not be given without pretty definite assurance of safety, so you do not need to worry about me the least little bit in the world. I shouldn't for a moment consider running into danger. As a matter of fact I rather expect to sit rather indefinitely in Shanghai and should not be at all surprised at not seeing Nanking again.

But I do feel that if we can get a little more education into China before we leave it will be all to the good. One difficulty is the extraordinary amount of ignorance and deliberate self-deception on the part of the leaders. Perhaps it is to be expected that when you are having your first social revolutions you shouldn't quite know the technique of revolutions, but no one who is responsible for stirring up the present mess seems to have any idea of the years of education that must come before the revolution is achieved.

May 30, 1927.

The British could well afford to pay a million dollars or even a hundred million if the calendar could be turned back two years and this day be lived through again. The American mistake came earlier when we refused Sun Yat-Sen's request for experts in the running of



Senior class, 1926, Christian Girls' School, Nanking, Miss Chen second on right

his new government. It is just within the realms of possibility that we may have another chance, but I am not sure that we should be wise enough to take even that. I wonder too whether England ever realizes the amount of hard cash she has had to pay for the privilege of retaining her bad manners.

I feel as if I were living in the fourth dimension, completely removed from ordinary life. There are ten thousand questions as to what I should or should not do. And the possibilities here are so uncertain. One goes up and down like a balloon, one moment

hoping that things are not going to be so bad, and the next knowing that they are going to be infinitely worse. You get used to living from one day to the next but it is not economical. We get nothing accomplished but talk, talk, talk.

This afternoon we have a faculty meeting at tea-time. I think Helen would appreciate most the fact that Thursday afternoon (March 24), while the refugees were up in Bailie Hall at the university, committees were appointed on food, sanitation, etc. One can live without clothes and glasses and houses but one apparently cannot live without committees.

* * *

We are trying to plan an all-Chinese faculty for next year that can carry the skeleton of a college course if none of us can go back. It would hardly be considered a college faculty at home, but this social revolution has certainly come too soon for us. Of course the communists and the ardent revolutionists feel that nobody should study until the revolution is accomplished. They are so blind to the fact that the revolution will never be finished without education.

Joys and Tragedies of Church Erection

(Continued from page 11.)

Paducah, Kentucky, Trimble Street (Colored)	\$ 5,000
Cleveland, Ohio (Colored)	25,000
Alexandria, Louisiana, First	9,000*
Alice, Texas	1,000
Caldwell, Kansas	9,000*
Carlsbad, New Mexico	8,000
Des Moines, Iowa, Grant Park	20,000
Fort Worth, Texas, East Annie Street (Colored)	1,000
Toronto, Ontario, Hillcrest	25,000
Nebraska City, Nebraska, First	9,000
Coquille, Oregon	1,500
Huntington, West Virginia	9,000*
Godby, Texas	250
San Diego, California, East	10,000
Philadelphia, Pennsylvania, Kensington	9,000*
Noblesville, Indiana	9,000*
Albany, Alabama	9,000*
Mt. Rainier, Maryland	9,000*
Lexington, Kentucky, Castlewood	9,000*
Newport News, Virginia	9,000*
Ola, Arkansas	9,000*
Salem, Illinois, First	1,500
Cerro Gordo, Illinois	9,000*
Leavenworth, Kansas, First	30,000
El Paso, Texas, Austin Park	9,000*
Tulsa, Oklahoma, Wheeling Avenue	9,000*

HERE are four sources from which may come funds to enable the transposition of names from the No! No! list to the Maybe list and from that to the Yes list. First is the regular contribution of the church and its auxiliary departments to the United Christian Missionary Society. Then came individual gifts, general or designated. Without this brotherhood loan fund and this marvelous method of helping churches to help themselves, there would be a con-

stant procession of solicitors gathering five, ten, twenty and hundred dollar gifts to aid in the erection of churches everywhere. In sheer gratitude for the sane, economical and statesmanlike way, as well as in appreciation of the importance of the worthy housing of our churches, we should gladly give.

Next comes the magical annuity plan by which our money can begin at once to help in the building of churches while we are still enjoying an ample and absolutely sure income from it. When all else is past a bequest gives one assured and beneficent immortality through the perennially revolving loans in church erection. Who can begin to imagine, for instance, the blessings that will flow through the churches that will be erected to the end of time by means of the \$400,000 left by Robert H. Stockton to the brotherhood's church erection loan fund? Why should not every Christian write a will? And how could any Christian will leave out of account this fundamental interest of the Kingdom of God?

Inevitable and Inescapable

(Continued from page 20.)

queen. Along the majestic avenues of the expanding city are the churches, eloquent of a people's faith and prophetic of fulfillment in American life of religious simplicity and unity. The Disciples of Christ are of American origin and development. We were born out of the passion for liberty and equality. The Declaration and Address expressed for religion what the Declaration of Independence expressed for citizenship.

Our history as a people is inseparable from the nation's history. Consciously or unconsciously we have made a large contribution to the simplifying of faith and the democratizing of Christian life.

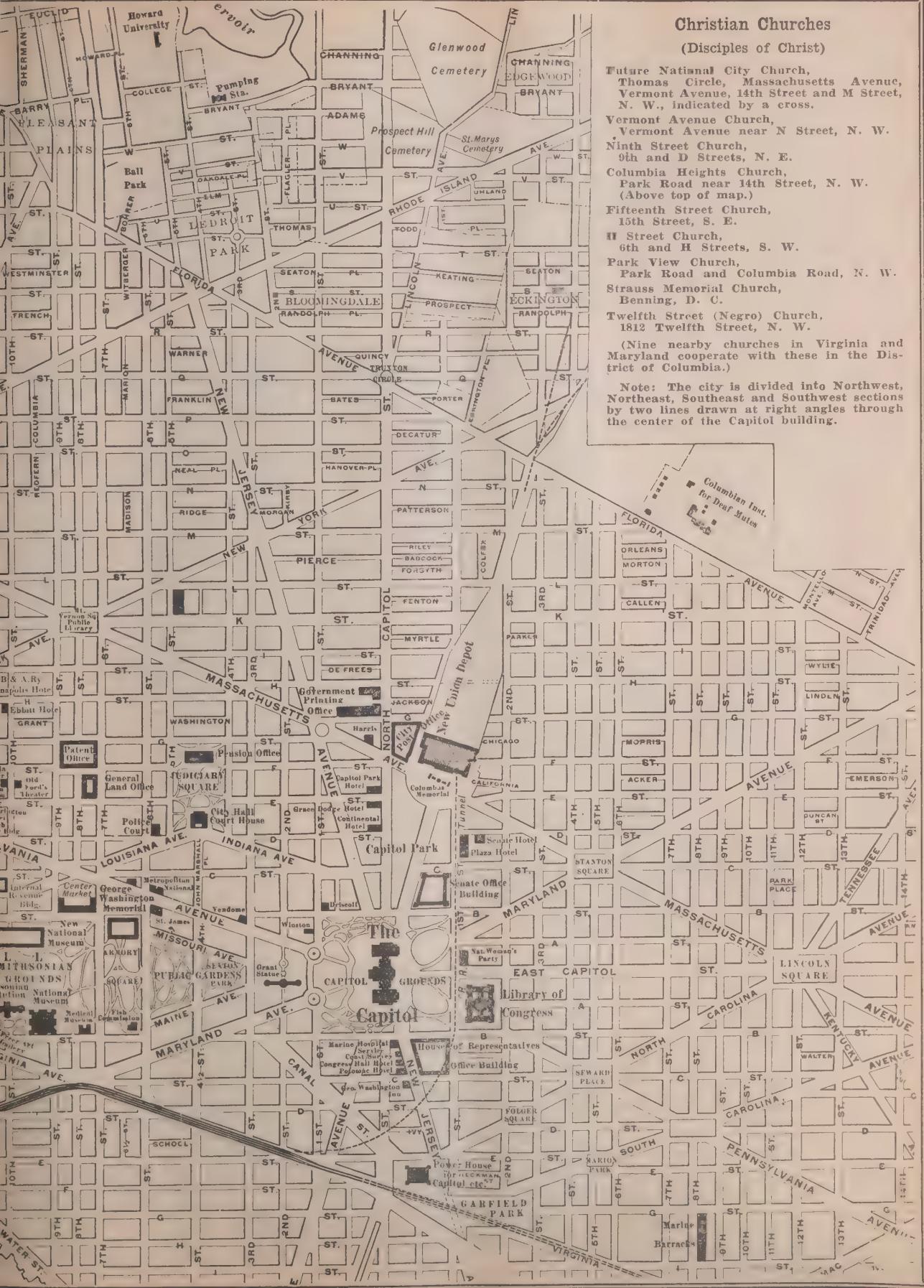
It is inevitable—it is inescapable that we shall have in the nation's capital a representative and satisfying building expressing for our whole brotherhood our message, our experience and our hope in Christ and the gospel of the New Testament.

We are an evangelistic and church-building people. Our witness is not through a central organization, an ecclesiastical order or historic creed, but in a local organization testifying to the gospel, keeping the ordinances and practicing the Christian life.

We have no symbol of our mission other than a church bearing Christ's name and dedicated to his way of teaching and life.

Some day there will stand on the broad terrace beside Thomas Circle in the heart of Washington—on one of its stateliest avenues where all the world passes by—a church marked for its chaste beauty in the midst of the beautiful, and they who pass by will say, "What mean these stones?" and the very stones themselves will answer, "This is a Church of Christ."





Christian Churches

(Disciples of Christ)

Future National City Church,
Thomas Circle, Massachusetts Avenue,
Vermont Avenue, 14th Street and M Street,
N. W., indicated by a cross.

Vermont Avenue Church,
Vermont Avenue near N Street, N. W.

Ninth Street Church,
9th and D Streets, N. E.

Columbia Heights Church,
Park Road near 14th Street, N. W.
(Above top of map.)

Fifteenth Street Church,
15th Street, S. E.

H Street Church,
6th and H Streets, S. W.

Park View Church,
Park Road and Columbia Road, N. W.

Strauss Memorial Church,
Benning, D. C.

Twelfth Street (Negro) Church,
1812 Twelfth Street, N. W.

(Nine nearby churches in Virginia and
Maryland cooperate with these in the Dis-
trict of Columbia.)

Note: The city is divided into Northwest,
Northeast, Southeast and Southwest sections
by two lines drawn at right angles through
the center of the Capitol building.

Columbian Inst.
for Deaf Mutes

College of Missions Commencement

SIXTEEN years in succession the spreading elms, fragrant honey-suckles and gleaming catalpas of Irvington have provided an entrancing setting for the commencement exercises of the College of Missions in Indianapolis. With the certainty of a year's intermission, and the possibility that the resumption of the College's classes would be in another location, an atmosphere of gloom about the event would have been justified but nothing more than a brave wistfulness appeared. All of the usual exercises except the planting of the ivy and the cutting of the ivy chain were carried out with undiminished impressiveness. The ideal weather and the great concourse of deeply interested people—almost as many as when the school was at high tide in its enrollment of students—aided greatly in making the occasion a memorable success.

Tuesday evening, June 7, was devoted to the ordination of the graduates who were to receive their diplomas the next day. This service was held in Graham Chapel with an assemblage of men and women deeply interested in the cause of missions. President F. W. Burnham of the United Christian Missionary Society offered the prayer of the evening. Vocal solos by Misses Gertrude Grainger, daughter of the India missionaries, and

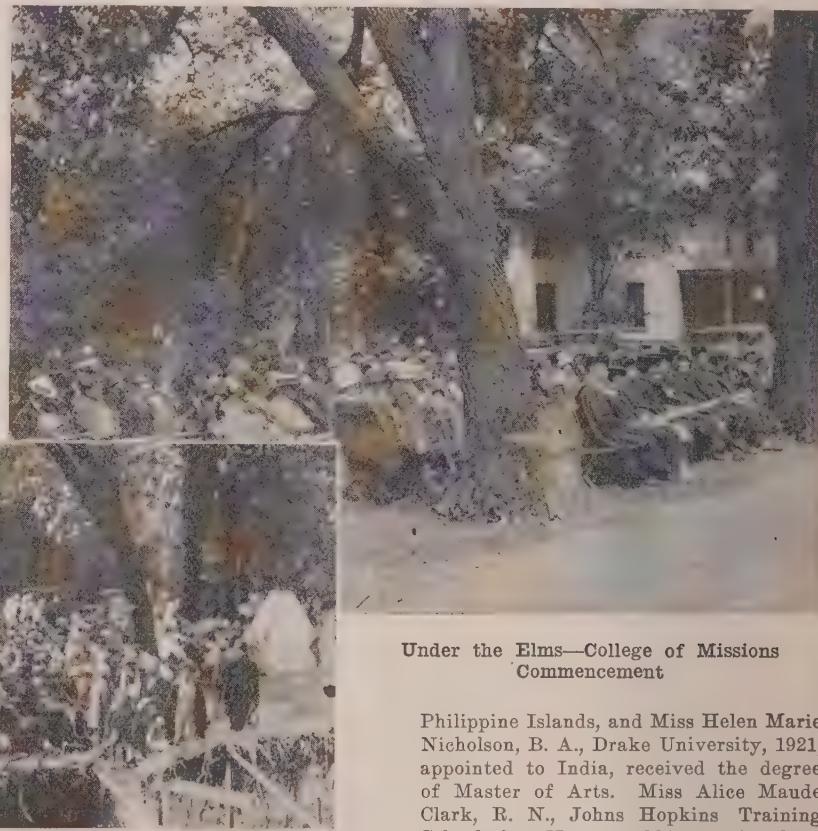
the uttermost devotion in which the missionary must labor always.

Professor E. R. Moon, the Congo missionary, conducted the ordination, assisted by other professors of the College of Missions and by ministers of the Indianapolis churches.

The graduation exercises of Wednesday morning were held as usual under the elms on the west side of the building, hundreds of chairs and movable amphitheatre seats having been placed there for the visitors. The Irvington School of Music provided appropriate orchestral

sions effected after the Oklahoma City convention, he became chairman of the board of trustees. Immediately before this commencement he had resigned the pastorate of the First Church, Springfield, Illinois, which he had held with distinction for over nine years, to accept the call to the pulpit of the Third Church, Indianapolis, where T. W. Grafton recently closed a notable ministry. Mr. Rothenburger's statesmanlike address appears elsewhere in this issue.

Miss Velma Agnes Dreese, B. A., College of Emporia, 1922, appointed to the



Under the Elms—College of Missions Commencement

Helen Payne, daughter of Mrs. Ellie K. Payne and the lamented Wallace C. Payne, deepened the emotions of the hour. Stephen J. Corey, head of the foreign department of the United Christian Missionary Society, gave the appointment charge stressing the meaning of missionary service in this day. W. R. Warren, editor of *WORLD CALL*, delivered the ordination address on "The Four Uttermosts of Missions." These he defined as: the uttermost distance, not merely in miles but also in racial and cultural differences between the missionary and the people to whom he goes; the uttermost depths of degradation out of which the gospel must lift men; the uttermost heights of pride on which the message must find other individuals; and

music from the stately processional to the solemn recessional. Stephen J. Corey gave a brief and impressive statement on the missionary outlook, outlining changes and readjustments that are being made in the oriental fields especially and showing how the cause of Christ is going forward triumphantly through all of these modifications of missionary methods. (See page 23.)

It was particularly appropriate that William F. Rothenburger should deliver the commencement address. Just last year he and Mrs. Rothenburger completed a journey around the world in which they gave special study and attention to the oriental mission fields of the Disciples of Christ. Then, with the reorganization of the College of Mis-

Philippine Islands, and Miss Helen Marie Nicholson, B. A., Drake University, 1921, appointed to India, received the degree of Master of Arts. Miss Alice Maude Clark, R. N., Johns Hopkins Training School for Nurses, 1924, appointed to India, received a certificate in recognition of special preparation for her chosen field of service, as did also Mr. and Mrs. Frederick Louis Rowe, University of Akron, who will continue their preparation for Africa, and Mr. and Mrs. Perry Lester Stone, Hiram College and University of Cincinnati respectively, training further for Latin America.

After the conferring of degrees and certificates Mr. Rothenburger read the statement regarding the future of the College of Missions which appeared in June *WORLD CALL*. This was in harmony with Mr. Corey's remarks on the reduced numbers of new missionaries that would be needed in the oriental fields for several years to come.

Wednesday afternoon a greatly augmented crowd appeared to witness the



Shereef of Morocco visits the Sultan of Calabar

pageant, "Crescent and Cross in Congo-land," written by President Charles T. Paul and presented by the students and faculty of the College of Missions assisted by a hundred of their friends, including the distinguished actors, Mr. and Mrs. Sidney Kirk, who are devoted members of the Second (Negro) Christian Church of Indianapolis. Year after year these pageants, depicting with striking reality the actual conditions of missionary progress in the various major fields, have attracted increasing attention. The themes are worked out with painstaking accuracy and missionaries who have lived for years in the situations represented see to the perfection of every detail of property and action. The splendid library of the College of Missions serves to verify and illuminate every passage.

Part I of this year's pageant gave us the pomp and glamour of Islam. The first scene showed a street in Calabar, Southern Nigeria. The second was laid in the court of the Sultan of Calabar, with his obsequious ministers of state, his cringing slaves and his Mohammedan mullah just returned from a pilgrimage to Mecca and giving a glowing account of the wonders of the journey. Next comes the Shereef of Morocco with a flourish and after him in splendor the Emir of Tripoli.

Part II illustrates Mohammedan cult and propaganda. The first scene is of Senoussi Whirling Dervishes and their spectacular services in the Mosque of Calabar; the second shows Moslem missionaries and traders diligently propagating their faith and customs without effecting any change of moment in the lives of their converts.

Part III shows the Christian transformation. The first scene is a typical pagan Congo village. Parties of warriors appear. An elaborate war dance follows, and then, with deliberate ritual, the execution of an enemy prisoner. The second scene is a palaver between representatives of the warring tribes. Into their council comes a missionary showing them the way of peace. The third scene is twenty years later and shows a Christian village and a church service with the lives of the people transformed by Christ. The fourth and last scene shows the death in triumphant faith of one of the elder women of the church.

While President Paul is relieved from teaching the coming year for literary work which he has in hand, we hope he can find time to put these various missionary pageants into shape for general presentation. The proverb, "Seeing is believing," expresses only a fraction of the truth. Hearing is believing; seeing is knowing! Next to actually visiting

ing the fields nothing will help people to understand the missionary enterprise better than witnessing such pageants as these prepared by President Paul. Much they will learn from the pageant itself; still more from the reading it stimulates.

Whatever and wherever may be the future of the College of Missions, these sixteen glorious years are a secure and multiplying contribution to the advancement of the cause of Christ all round the world. These 410 former students and graduates have made and will continue to make a constantly widening and deepening impression upon the changing masses of humanity in the ten great fields of their labors. And each of them in turn is passing on to others the torch of living truth which only Christ himself can light.

Overcoming a Handicap

By Caroline E. Pope

ONE morning as one of my Bible women and I were coming out from a house in Juna Bilaspur, meaning the old section of the town, a woman in a very friendly manner asked us where we had been. After answering her question I asked her if she would like to have us go to her house. She assented at once. She had been sitting by the side of the street, much as Indian women often do, so we did not notice anything out of the ordinary. But when she got up to lead the way in, I saw she was a cripple and walked on all fours. On entering the courtyard she pulled down a cot that was standing upright and, all this quicker than I can write it, motioned us to be seated. She sat on the ground as that was really the only place she could sit comfortably. On questioning her I found she had been crippled all her life. Her father was a goldsmith. He had to pay many rupees in order to contract a marriage for her, and here she is, a mother, having given birth to eight children. She lives close to the river, so she goes down every day to bathe, and that is doubtless one of the things that has kept her in a reasonable degree of health. Her trouble of course, is inherited. Still it is wonderful what this little woman has been able to overcome. She has a bright, happy face and to see her sitting in the usual posture with her sari draped about her, it would never occur to one that there is anything wrong with her. Her father sent her to school when she was a little girl. She went to our Mission school and passed out of the fourth standard. She had never been visited by our zenana workers until we came along. However, at various times she had treatment through our hospital. She told us that some of the hospital ladies had called on her about a year ago. I sold her a book on the *Care of the Body* which she at once began to read in a very intelligent manner. She has nice looking children who are bright in school. A young boy had just passed his examination and they were all happy over that. We have arranged to call once a week.

Bilaspur, C. P. India.



War dance in preparation for execution of prisoner

Just What Do We Owe the Foreigner?*

Much of What We Use, Wear and Eat Comes From Abroad

By DIRK P. DeYOUNG

Few people realize how intimately and how intricately the numerous cross sections of international trade and industry are woven together. Every man, woman and child, in every country, is dependent in a very large degree on the men, women and children of some other land. While much is loosely said and written about the desirability of isolating one nation from another, it is only one of those rainbow-tinted schemes of an impractical utopia which from the very nature of things cannot be

WHILE it is true, as you say, that we imported \$4,431,000,000 worth of foreign merchandise in 1926, I believe that the United States would be better off if its people consumed less of fancy foreign manufactures and lived more on its own resources. Of course, we must import some goods from abroad to pay for the surplus we export. But, speaking generally, I am in favor of this country depending on its own supplies."

Thus spoke one of my friends from the Corn Belt as we recently lunched together at the India House in New York, headquarters for the foreign traders of the seven seas. On the walls throughout this beautiful clubhouse are hundreds of paintings and etchings of the ocean greyhounds that formerly set out for Far Cathay, with which distant country the first foreign trade of the United States actually began. As we entered the place we saw the original figurehead of the old clipper, *Glory of the Seas*, famous in history, hanging over the wide staircase. It seemed an appropriate setting for a discussion of the cross-section of international trade and industry that calls for an exchange of not far from \$10,000,000,000 worth of merchandise annually between this country and other lands.

There is romance of world trade on the walls of the India House. Among other historic frescoes there is a likeness of the *Empress of China*, of 360 tons carpenter measurement, that sailed from the Port of New York for the Port of Canton on Washington's Birthday, 1784, when this nation was in swaddling clothes, in debt to the world, and with less foreign trade than the Island of Bermuda has today. Now, 150 years later, we are the greatest creditor nation of the five continents, with anywhere from \$18,000,000,000 to \$25,000,000,000 invested abroad, while this United States of America now does one-seventh of the world's international commerce. And it is not because of our desire to import luxuries, as I shall show later.

Thus a vagrant thought struck me when my friend made the opening remark. I wondered if what he said were not a common opinion regarding the reasons for imports—that we were importing things in the main that we could supply just as well ourselves; and that such imports are useful only to pay for the goods we export. As a matter of fact the item of luxuries is very small in our total imports, while the rest of that huge figure of more than four billion dollars represents ma-



Helping to fill the teacups of the world

terials we cannot get along without. It would be more correct to say that our exports are necessary to pay for our imports, while without a foreign market for \$4,800,000,000 worth of our own surplus products the industries of the United States would be in a bad way.

So I suggested what might happen to my friend if the foreign products were eliminated from his clothing, for instance, from the chair on which he sat, or from the food that he was eating.

Hidden in the collar and shoulders of my friend's coat is tailors' padding, made partly or wholly of jute from India. We do not produce any jute here. Yet besides its uses as a padding for masculine trappings we need jute in countless other ways, such as sacks and burlap cloth, to such an extent that we import annually about a billion yards of jute cloth, 33,000,000 jute sacks, 68,000 tons of raw jute, and 53,800,000 pounds of burlap cloth of the kind used chiefly by tailors and the makers of linoleum and oilcloth.

Furthermore, my friend's suit is lined with cotton and sewed with cotton thread, the raw material for which was probably grown in this country, although we also import large quantities of long staple cotton from Egypt, needed for certain grades of cloth and used in connection with the 250,000,000 pairs of rayon hosiery worn annually in the United States.

This country grows no long staple cotton, necessary in countless American industries, especially in the making of automobile tires, our great demand for this Egyptian product reacting so favorably on the agricultural interests in the Valley of the Nile that the natives there have not been so prosperous since the days of King Khufu, the founder of the fourth dynasty, who started the building of the Pyramids. But whether or not my friend's suit con-

tained foreign grown cotton, the domestic cotton in it went to market wrapped in burlap made in India, for which use we require approximately 100,000,000 yards each year, while the thread that held his clothes together was made on machines the metals for which came from the far corners of the earth. And, finally, the buttons on my friend's coat were either of vegetable ivory, in the form of tagua nuts that grow on a weird-looking tree in Central or South America, or they were composition buttons made with the aid of Indian shellac.

Thus it is not hard to imagine what a spectacle my friend would have presented if all the foreign elements in his clothing had suddenly disappeared! Moreover, if these elements had gone out of the chair upon which he sat, he would have crashed to the floor, because it was made of hard woods imported from Africa or Central America or elsewhere. Some of the material of the cigar he smoked was grown in Cuba, while the food he ate was seasoned by the spices of the Indies. His overcoat was lined with silk, of which material his shirt and tie were also fabricated. Yet, although the United States is the largest consumer of silk and has the largest silk manufacturing industry in the world, we do not produce a pound within our national borders. More than two-thirds of what we use comes from Japan, and most of the rest from China and Italy, raw silk representing the largest single import item.

Although silk was once classed as a luxury, as was the automobile, it is not so considered now. Even workingmen wear silk shirts and ties today, while the women of the United States bought approximately 55,000,000 pairs of pure silk hosiery last year. Aside from its domestic uses, we export to other countries large quantities of finished silk, in a variety of forms, which domestic industry gives employment to thousands of people.

My friend's collar and handkerchief were linen goods, which come chiefly from Ireland. We do produce some linen in this country, but our production consists mostly of crash, the coarser grades of huck toweling, thread and twine. But even in making what linen we do, spinners use imported fiber, our production of flax fiber being small and none too satisfactory. The Argentine Republic is an important source of supply for the various linen manufacturers of the world.

Having made so much of an analysis of the things my friend thought offhand we could get along without, as we were

about to leave the hospitable dining room of the India House, I said:

"Now let us consider that crowning glory of yours which you intrusted to the checkroom attendant with evident reluctance as we came into this place with all its marks of foreign trade. I refer to the new topee for which you just paid a goodly sum, although the same applies to less expensive headgear."

"It is necessary to catch and kill nearly 100,000,000 rabbits yearly to supply the felt hat industry of the United States. About one-half of this number of rabbits come from Australia and New Zealand, overrun with billions of rabbits. In the summer time we wear hats made of straw, chip or grass, which comes in long braids or plaits. In 1924 we imported 1,281,000,000 yards of these hat braids, laid end to end, a string 725,000 miles long, thirty times around the world, or about three times the distance from the earth to the moon," I went on as my friend's mouth began to open gradually into a standing gape of astonishment. But I was not ready to let him go yet, fearing he might still be unconvinced about the folly of a great industrial nation such as ours depending on its own source of supplies.

"Take your shoes and your gloves. Nearly half a million animals are slaughtered throughout the world daily to supply the United States with leather. Being the foremost leather making, using, and exporting nation on earth, we have to import approximately half the tanning materials used, among which are vital barks and extracts not produced here at home, without which it would be very difficult for us to carry on the industry, while we import hides from all over the universe."

With that much said, my friend entered a taxicab, made of certain imported woods and steel, the latter fabricated with the use of antimony, which comes only from China, and forty other foreign materials imported hither from fifty-eight different countries. The tires on the taxi were of rubber and long staple cotton, neither of which is produced in the United States, while it was painted and varnished with materials of foreign manufacture. The same holds true of nearly everything we use. It is almost impossible to lay our hands on anything which does not contain elements from other countries. Even our toothbrushes are made of pig bristles imported from North China.

The only strictly domestic manufacture that I could think of offhand, entirely independent of foreign materials, was Navajo rugs of domestic wool made and dyed by the Indians, in their own primitive way. So I told my friend as a parting shot, that if he was desirous of putting his ideas of national industrial isolation into practice he should dine with me in the India House next time clothed in blankets of that sort or in leaves, as our first parents were.

Our tremendous steel industry depends upon Russia, India and Brazil for manganese, which is used in making practi-

cally all steel, and of which we have practically none in this country. Another important material used in steel manufacture, also a vital raw product in the chemical, dyestuff, paint and tanning industries, is chrome, obtained almost exclusively from Rhodesia, New Caledonia, Asia Minor, Russia and Brazil. As stated before, the steel industry of the United States, employing half a million or more people, must get forty basic materials used in the different processes of steel manufacture, from most of the other countries of the globe, even though we have the crude ore in great abundance.

Take tin, as another example. We are the largest tin, plate manufacturing nation in the world, and the largest users of tin ourselves. American preserves, American fish, American pickles, and American pork and beans, put up in tin containers, are found everywhere from the equator to each of the poles. Yet we mine no tin and produce no palm oil to speak of, the two basic materials in our large tin plate industry.

Thus this great American industry—on which the food-packing industry of the country also rests in part—is supported by importing 73,000 tons of tin from the Malay Peninsula and 101,750,000 pounds of palm oil from British West Africa and the Belgian Congo each year, a very important item in the \$10,000,000,000 of foreign commerce of the United States, a disruption of which would throw a monkey wrench into the economic life of thousands here employed in these industries as well as work untold hardship on the natives of other lands who gain a livelihood supplying us with such important needs.

China supports part of its millions of inhabitants by supplying us, and other countries as well, with wood oil, which is the base for most modern water-proof, quick-drying varnishes, and is

also used in ink. We buy more than 250,000 barrels of this oil annually, made from the nuts of a tree that grows in China, mostly in the Hankow region where the trouble is now acute. If the war in China is prolonged, this product will become scarce, and the whole world will feel the effect of it. China also sends us many other important articles, such as wool, bristles, furs, tea, dried eggs, and particularly antimony, a regular supply of which is essential to our great steel industry.

The list of raw materials we must import from abroad to keep our important domestic industries humming is a long one.

On the other hand, while it would be impossible for the majority of our factories to continue operating if our supply of foreign materials were cut off, should the United States suddenly close its ports to foreign merchandise, or refuse to ship any of its own products abroad, the resultant catastrophe would encompass the whole earthly sphere. Only 6 per cent of the world's pig iron output, 53 per cent we have about 6 per cent of its population also, but we produce 60 per cent of the world's pig-iron output, 53 per cent of its copper, 43 per cent of the coal, 72 per cent of its petroleum, 52 per cent of the cotton, 52 per cent of the lumber, and our farms supply more wheat, corn and potatoes than do those of any other nation. Moreover, we produce most of the world's silver and hold most of the world's gold, from all of which it is apparent that the subjects of Uncle Sam have something very important to exchange for what they require from abroad.

Discussion: Are imports generally luxuries or necessities? What would be the result if we ceased to import tin? How does the trouble in China affect industry in the United States? What of the interdependence of the world?



For "my lady's" silk dress
Feeding silkworms in Japan

The Passing of a Native Congo Missionary

By TOBITHA A. HOBGOOD

BEFORE our station at Mondonbe on the high Juapa was opened in 1920, volunteers were called for from all the churches to go as evangelists in that far new field. Moses Lokwa, one of our Christian young men of long standing in the Mission, answered the call with others, and went far from home and kin to preach the gospel. He was as truly a foreign missionary as any of the foreigners who come here to teach and we greatly appreciated the sacrifice he made in going eleven days' travel by boat from his home. He left here on the Oregon in November, 1919.

As he had been a faithful, quiet helper on the stations through the years, so he was in his work as a preacher on the frontier, and for nine and a half years he and his wife, Dorcas Njekofo, had taught the people in "those strange towns." I am sure many souls were brought to the Light of God's love through their efforts.

A friend tells us that he had many converts wherever he went.

In the month of February they came down from Mondonbe for a visit to their home. Lokwa was warmly welcomed by relatives and friends and preached at the morning service on the following Sunday. He soon decided to go on up river to his home for a while and to preach in the towns in that territory. They expected to leave here on the 14th of March. On the eighth he went out hunting with a group of sawyers and as they were returning in the afternoon he fired from the canoe at a monkey in the trees. His gun was the old muzzle loading type and was too heavily loaded we suppose, for he was knocked backward into the water and not seen again until after a day and a half of searching down the river, his body was found near the spot he fell in. Sad to say our Congo people are very frightened in such cases and it is very rare that one

will dive in and search. He might have been saved otherwise. However, examination showed that his death was probably instantaneous.

We were all so shocked and grieved, and tried to comfort and help his wife and friends in every way possible. It is a real victory for him, to go at the height of his Christian career, and we try to make them see it that way, but it is a hard lesson, of course.

The Congo people usually do a great amount of wailing when one of their family dies, and only the week before in the old village here when a former Christian died, there were heathen death dances. When Lokwa died the people mourned, but not as those who have no faith. There were sweet hymns sung and many prayers in the hours before his body was found, and late into the night before he was "carried into the forest" they sang and prayed. His wife tried to be brave and we are glad she has been able for the most part to show her faith by behaving as a Christian should. She was constantly encouraged by her Christian friends, whereas if she had been in her husband's native village it would have been very different.

Giving Everybody a Chance

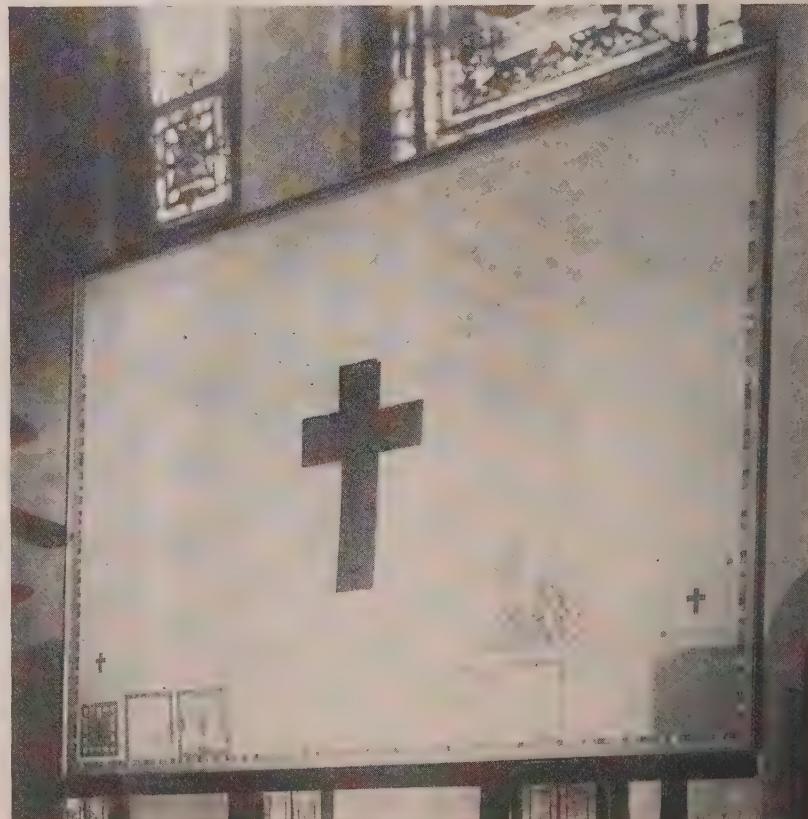
A Cash Raising Campaign at First Christian Church, Little Rock, Arkansas

By HARRY G. KNOWLES, Minister

FIVE years ago we purchased a lot adjoining our present church site and two years ago, another which gives us a ground space of 200 by 140 feet. We hope soon to begin the erection of our new Bible school plant, but first must assemble \$42,000 cash. In view of floods, storms and disasters we cannot hope for many large cash donations. All of our people can do something. We have a mortgage on our entire property which was made to pay for the new lots and Fletcher Hall. The new lots contain 14,000 square feet. By selling these lots at \$3 a foot cash, we will have the entire debt paid. The system is simple.

We have had a large board prepared which has marked on its surface 14,000 one-inch squares, each square representing a foot or \$3 cash. We have divided our membership into seven groups, according to ages, basing our apportionments upon average regular giving in the church and church school. The thermometers will show the divisions at a glance if you will look at the picture. The round ball at the top is of the color assigned the group represented by that age. Whenever a foot is paid for, an inch square paper of proper color is pasted on the large chart, and the name of the purchaser is written on the paper. The charts have been up one week at the time of this writing.

The border of the chart contains 478 square inches which represent \$1,434 in cash at \$3 per square. The Women's Council has agreed to pay for the entire border by September 1 and has already

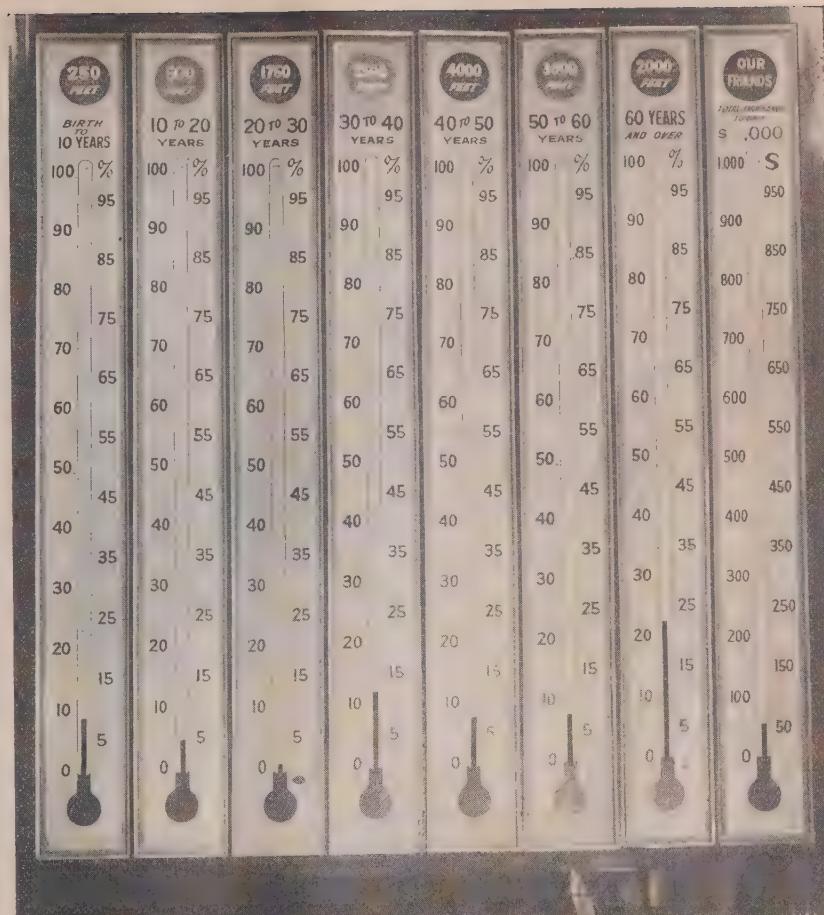


Each square represents three dollars

paid \$880 in cash. The cross in the center of the picture is made up of 471 square inches—all of yellow, which is the color allotted the age group from 60 years and over. This means that this group has already paid in \$1,413 in cash. You will observe they are one square short of making the cross complete. The thermometer shows that they have already paid about 22½ per cent of their assessment. On Sunday morning we placed a gold star on their thermometer. A silver star was placed on the second highest group's thermometer while a black goose egg was placed on the lowest. The larger squares on the chart are all worked out in inch square papers and they represent cash paid on \$500 blocks. Two of them are paid in full. Others will be full by September 1.

A book (folded card) is issued to each person paying any amount. Credit is given each payment in the book and for each three dollars paid, a stamp is stuck in the book, representing one foot. Each book has sixty squares marked off for these stamps.

The big board when completed will have eight different colored squares marked all over it, and will resemble a crazy quilt. The eighth thermometer is placed for recognition of gifts from friends. Their color is red. Mr. and Mrs. Harry Hines and their daughter of Wichita Falls, Texas, were in the audience when the plan was presented, and brought fifty-one dollars cash as an interest gift on their part. The red border started at the left-top side of the cross represents their gift, and the thermometer is set at \$51. To date 1741 squares are pasted on the board, repre-



Illustrating the seven groups and their standing

Nº 250		Amount of Pledge, \$3000		Date JUNE 12		How Payable WEEKLY	
Date	Amount Paid	Credited By	Date	Amount Paid	Credited By	ONE FOOT	
JUNE 12	300	H.Q.K.					

How credit is given to the individual

Luchowfu Leaders at Work

By O. J. Goulter

WORD had just come from Luchowfu of a great battle fought around that city as an army said to consist of more than 100,000 men with Chang Tsung-chang himself leading them, attacked the place. This army came from the north and attacked the city, seeking to dislodge the Southern army which was protected by the huge city walls. About eighty per cent of the populace left the city during this time. The fighting lasted for about a month, the violent attack continuing for two days. The city was bombed daily, several bombs falling on mission buildings and in mission compounds. The large central church building narrowly missed

destruction when a bomb fell on the prayer room attached to the back of the building and demolished three small rooms.

The mission workers, doctors, evangelists and teachers gathered at the hospital and constructed caves in which to hide when the place was being bombed. The hospital was opened for war emergency work with the evangelists trained as assistants. At times over two hundred patients were in the hospital, with operations every day by Dr. Chen, the splendid Chinese doctor who was left in charge when Dr. Corpron left. During the fighting much of the mission property was left entirely in the hands of the soldiers with the result that they did a systematic job of looting. The schools were cleaned out, and also the homes of Mr. and Mrs.

Bro and of Mr. and Mrs. Goulter, even the piano being carried away from the latter home by an officer in the army.

A letter direct from Luchowfu written by Dr. Chen tells that the communistic element has been effectually eliminated, and the anti-Christian movement less bitter. During the early part of the revolution people were afraid to attend church, but now a good opportunity offers for preaching the gospel. Every night preaching is carried on in the wards; a women's and children's refuge has been opened at the hospital, and regular church services were started as soon as the fighting ceased. Dr. Chen says that for the time being the terrible time is over, and he prophesies a bright future for the spread of the gospel.

Livengood News

By FAY E. LIVENGOOD

YESTERDAY the thermometer registered 100 in the shade on our front porch in Pendra Road, India, so we judge that the hot season is approaching. We now close all windows and doors early in the forenoon and thus manage to keep the house quite comfortable. We have a *punkah* (big swinging fan) over the dining table but we do not have them in the other rooms of the house. One great relief from the general dryness is the fact that several varieties of trees choose this time of year to send out new leaves. They look fine in their bright new clothes and their thick shade is a great comfort to men as well as animals. One of the trees that is beginning to send out new leaves is the *mauwa*. At the same time it is dropping its fruit, a white, sweetish thing that does not appeal much to us but is very nourishing and highly prized by the Indians who get up before daylight and go out to gather what has fallen during the night. By the time we are out and ready for work we see them coming back with their full baskets.

Another sign of the warm weather is the number of quarrels that are beginning to take place in the village. The other day a woman came and said a neighbor had used very abusive language to her and had thrown a brick at her. Some of us went to investigate and for a time we had five or six women all talking at once and trying to tell us what happened. The progress we made in settling the quarrel was negligible. The matter will go to the village court and both women will probably be fined, as both are noted disturbers of the peace. One of our young married men beat his wife the other day and put her out of the house saying he would never have anything to do with her again. A few days later he came to have me help patch matters up and get her to come back. A group of the village fathers sat up until ten o'clock at night hearing what everyone had to say before we got the thing settled. Such is life in Pendra Road these bright sunny days.

Our young convert from Mohammedanism, Khushal Kahn still continues to grow in the Christian life. He now has the idea of spending his vacation time selling Gospel portions and tracts. He has prepared a banner to take with him. The banner is deep blue and has a red cross in the center. It has on the two sides of the cross the following words in Hindi and Urdu, "Jesus Christ has said, 'For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness and all these things shall be added unto you.'" Recently Khushal Kahn took my bicycle and went



Temple at Amarkanthak
At the source of the Nerbudda River, near
Pendra Road, India

to the capital of a native state where mission workers are not at all welcome. He went eighty miles over a bad road to get there and stayed with a government officer who is a Christian. He took along some books to sell and a letter to the king asking for permission to sell them. The answer was long in coming so he sold all of his books while he was waiting. Finally the Rajah sent word that he would give his answer later and that in the meantime no books should be sold.

A short time ago the sub-divisional officer came to conduct the election of two members for the village council. He is a young Hindu and quite intelligent. He had many questions to ask about America. He was quite pleased with the work the village council and court have been doing. This is an experiment in extending more self-government to the villages and it gives the villagers a chance to learn about the problems of government and to appreciate the difficulties as well. One member of the local council thinks it is too much trouble. He says it would be much better to let someone else decide everything as formerly and then give orders.

I went to Khodri on the train with three of our evangelists. There we had Mr. Parhawk, a well-to-do Indian gentleman, show us about the village and give us his ideas about a school which we are thinking of starting there. When it became dark we had an entertainment for the villagers with the gramophone and the magic lantern and 115 people came. We spent the night very comfortably in the small rest house belonging to the government. The next morn-

ing we had tea at Mr. Parhawk's house before starting for home. He remarked that the teachings of Christ were very simple and acceptable to the people of all religions, the difference being that Christians tried to practice these teachings while others did not. I asked him why this was so and he was not able to give any answer.

Dr. Rambo of Mungeli was with us recently and we enjoyed his visit very much. He was very anxious to see Amarkanthak, the source of the Nerbudda River, so I took him up there Monday evening after meeting. We drove twenty-five miles up into the hills and camped beside a well near the dak bungalow. The next morning we walked the three miles over to Amarkanthak. On the way we saw a fine big *sambhat* in a little valley not far away. I fired at him four times but my rifle was not heavy enough for such a large animal and I was, puffing from climbing so I did not hit him at all. He stood still for some little time and then moved off. I did not shoot any more because my cartridges were all gone. A little further on we saw a big peacock with his tail spread out. Dr. Rambo followed him with the shot gun but missed several good chances to shoot as he wanted to get too close. Finally the bird disappeared. He was a beauty. We saw the sights of Amarkanthak briefly and then returned to the car and got back home by noon.

We have all been much concerned lately about the health of Mr. Madsen. He stayed in the sun too long a couple of weeks ago and got a slight touch of apoplexy. He stayed in bed on a strict diet for about ten days and was here in the Sanatorium bungalow for about a week. He has now returned to Kotmi and is feeling much better.

Proving the Old Adage

HERE is a very interesting church in Demopolis, Ala., that proves "where there is a will, there is a way," with God's help. It was organized twelve years ago by three or four families who loved and believed in the Christian church. During these years they have worshiped in an unattractive hall reached by a long stairs, but they have kept right on. Today, with a membership of thirty-five, they have almost completed a neat, attractive church, in a fine location, for which half the money has already been raised. Every woman in the church is a member of the missionary society which numbers twenty-six, and in addition they have members who are Methodists, Baptists, and who belong to no church. They are diligent readers of WORLD CALL and active in every good work.

A Conference—A Coronation—A Contrast

By E. K. HIGDON

Acting President of the Union Theological Seminary, Manila

THE first national conference of the Filipino youth of the Evangelical churches met in Manila about a week after the adjournment at Memphis of the first youth convention of the Disciples of Christ.

Six hundred students from many parts of the Philippines, eager, alert, gathered here at Thanksgiving time. The delegates met in groups in conference for two hours one day and each group drew up a "platform." A findings committee formulated a statement of principles. This decalogue of youth asserts that Jesus is the Christ, the Son of the Living God, that the open Bible is the rule of faith and practice, that nationalism and internationalism must be Christianized, that evil in private and public life must be aggressively attacked, that a united church of Christ, missionary in spirit, is the aim for the Philippines. The decalogue in full appears below.

Public addresses presented the message and the method of evangelism, the power and the passion of Christ, the moral and social challenge of the gospel, the call to personal surrender and submission; awakened the enthusiasms and fired the imagi-

nations of the delegates; sent them out with the determination to reach half of the students in the Islands within the next two years with a vital presentation of the claims of Jesus.

The conference closed. The young people went home. Twenty-four hours passed. Sunday came. People hurried along streets everywhere. Thirty-five brass bands blared all at once, each blaring a different tune: one, "Old Black Joe"; another, near the first, "Columbia, the Gem of the Ocean"; a third within earshot, "Yankee Doodle." Getting ready for a religious service! One hundred thousand worshipers crowded a public green, stood on tiptoe, craned their necks, climbed trees, perched on walls and roofs to catch a glimpse of a wooden doll, the Virgin of Antipolo, about to be crowned with a twenty-five thousand dollar diadem. Men, women and children jostled each other, elbowed their way toward the "Virgin," kissed the hem of her richly embroidered robe, tried to touch with their lips any part of her wooden body.

The archbishop addressed the multitude. For a week ceremonies in all churches; crowds gathered at the call of a three-

hundred-year-old idol. Then more hustling people, brass bands in motor trucks, a procession through the streets of Manila wending Antipolo-wards, trains crowded with men and women on their way to the home of the "Virgin" to pay and pray.

One of the leading men in the youth conference was the grandson of a woman who once journeyed from somewhere in Mindanao to far-away Antipolo to ask that little brown statue for a baby. Thousands make the same prayer every year. Yet the president of a large Catholic college declared in the daily press that there is no superstition or paganism connected with the crowning of the Virgin of Antipolo.

A conference, a coronation, both in the name of religion. What a contrast!

Vacation Schools in India

Seventeen daily vacation Bible schools were held in India last summer. One of the students in Judson College, Rangoon, a former Buddhist monk, conducted a school in a Buddhist village and with his own hands constructed the building in which it was held.

Decalogue of Protestant Youth

I.

We accept Jesus Christ as the Son of the living God and as our personal Savior. We believe that through him alone can we enter into vital fellowship with God.

II.

We believe in the Christian interpretation of nationalism. Therefore we hold that God has called the Filipino people to a high mission of service to humanity.

We believe this service can be best rendered through a free and sovereign Filipino State under the leadership of Jesus Christ.

III.

We believe Christ is calling to youth to lead in the building of his kingdom, in these islands. We therefore consecrate all our powers to this mission and shall joyfully accept any tasks to which he calls us.

IV.

We believe the Holy Bible to be the inspired word of God and the supreme authority for all Christians in matters of faith and life. We further hold it to be the privilege of every Christian to prayerfully and thoughtfully study the Bible and to interpret its truth for himself under the guidance of the Holy Spirit.

V.

We believe the Christian Church to be God's chosen instrument for the founding of his kingdom on earth. We shall therefore endeavor to establish a self-supporting, self-propagating, Filipino-led, evangelical church, characterized by brotherly cooperation between its various bodies; we look forward prayerfully and thoughtfully to the establishment of a United Evangelical Church of the Philippines; the purpose of this church being to carry the Spirit of Jesus and his religion to every portion of the Orient where he is unknown.

VI.

We believe in the Christian ideal of the family. We will oppose all efforts to weaken the Filipino home.

VII.

We hold that every individual has a God-given right to complete freedom of mind and spirit to seek God and his truth.

We believe that there is a fundamental harmony between the best teachings of modern science and the teaching of Jesus; and that both are needed to enrich, expand and ennoble human life.

VIII.

We believe in the Christian interpretation of internationalism. All men of all nations and races are equal in the sight of God who is the common father of mankind. We shall strive to make universal brotherhood a living reality. Therefore we shall oppose all attempts to settle international differences on any basis except justice, reason and friendly understanding.

IX.

We will enter into an aggressive struggle against all vice, ignorance, social wrong, including political corruption, usury, the exploitation of the poor, intolerance, superstition, cock fighting, gambling, cabarets, the social evils, the double standard of morality and the use of intoxicating beverages.

We will not support any man who directly or indirectly countenances these sins.

We will not rest until these evils are banished forever from our Islands.

We believe the honor system among students to be a preparation for the enthronement of righteousness in the Islands.

X.

We believe that youth can be reached through youth. Therefore under the leadership of Christ we shall now undertake to win the youth of the Philippines to him.

Board of Education and Work of Our Colleges

Hiram, Ohio. Dr. George H. Colton, for fifty-three years a teacher of physical science in Hiram College, died at his home June 4. Dr. Colton enrolled as a freshman the first year of the existence of Hiram College and graduated four years later in 1871. After a year in graduate work in the University of Michigan he spent a year as construction engineer on the Old Valley Railroad—now the Baltimore and Ohio. The following year he accepted the chair of physical science at Hiram College. In 1911 he was elected to represent Portage County in the Ohio Constitutional Convention. He served that body as chairman of the committee on arrangement and phraseology. Ill health compelled him to retire from his teaching in 1926.

The new science building of Hiram College is to be named "Colton Hall," and the last thing of which Dr. Colton was conscious before death was the felling of trees where the new building is to stand.

Seventy young men and women marched in academic procession to the commencement service of Hiram College and received from the hand of President Miner Lee Bates their sheepskins. The prize of \$100 to the best all-round man in the graduating class was awarded to Lawrence Underwood of Bellefontaine. The similar prize to the best all-round girl went to Esther Cowgill of Dayton.

Wilson, North Carolina. The closing exercises of the commencement of Atlantic

Christian College this year commemorated the founding of the college twenty-five years ago. Several interesting speeches were given. C. W. Howard of Kinston told of the early history, of the struggle for existence and of the building of surer foundations under the wise leadership of Dr. J. J. Harper. Dr. C. L. Coon, superintendent of Wilson County public school system, emphasized the value of a Christian institution to a community. Twenty-five Christian College graduates are now teaching in the Wilson County schools. The president of the Alumni Association, Miss Sadie Greene, read greetings and messages from former students expressing abiding love for their Alma Mater.

The baccalaureate sermon was delivered at the First Christian Church of Wilson by President H. S. Hillyer, and the farewell sermon by John Barclay, pastor of the church. The annual address was given by F. E. Smith of Indianapolis. This address on "The Progress of an Education" was a challenge and an inspiration to the graduating class.

Professor F. F. Grim sailed the 25th of June with the Sherwood Eddy party for Europe. He expects to tour England, France and Switzerland, and to attend the Lausanne Conference. Miss Dixie Reid of the department of modern languages sailed the 15th of June for Paris where she will study during the summer months in the University of Paris.

A fund has recently been established in Atlantic Christian College by the Scottish

Rite Masons of New Bern for the aid of worthy students from eastern North Carolina. This fund, which shows confidence and cooperation on the part of the Masons, will help to meet an existing need.

Lynchburg, Virginia. At Lynchburg College commencement Dr. Clifford M. Gordon of Norfolk delivered the baccalaureate sermon, and Dr. W. L. Poteat, president emeritus of Wake Forest College, gave the commencement address. Of the twenty-six graduates, ten are entering upon the ministry or other forms of Christian service.

C. M. McPherson returns to Lynchburg College next session as associate professor of English and Spanish. Mrs. McPherson was Caroline Mohorter, daughter of J. H. Mohorter.

The campus of the college is being improved by a tarvia roadway and a fine quarter-mile running track circling the athletic field.

There were almost 1,400 additions during the past year in churches led by pastors trained at Lynchburg College.

Los Angeles, California. Two new faculty members have been engaged for California Christian College: Mrs. Bertha Jackson Mackay of Glendale, professor of public speaking, and A. W. Nolan, acting dean and professor of psychology and philosophy. Mrs. Mackay is a graduate of the Emerson School of Speech, has taught in the east for a number of years,



The faculty and students of

and for two years has been instructor in Glendale high school. A. W. Nolan, Ph. D., has been a teacher in the University of Illinois for fourteen years, and was chairman of the official board of the First Christian Church of Urbana, Illinois, and superintendent of the Sunday school. Dr. Nolan is an outstanding man in educational and religious leadership and will be a great addition to the college faculty.

The concert company of California Christian College, headed by Professor Sucher of the music department, will tour Northern California during the summer. While the members of this company are glad to present their program each night en route, they desire most of all to meet the students who may be interested in coming to the college and who want a chance for a personal interview. It is an experiment that may be repeated to a greater degree if it is welcomed this year.

Columbia, Missouri. The seventy-sixth commencement at Christian College, observed from May 28 to noon of June 1, was witnessed by a larger number of visitors than usual. The evening of May 29 the home economics students showed what their department had accomplished during the year through the medium of a play, called "The Old, Old Story." An exhibit of dresses made by the students showed that college girls are learning economy and taste in garment making.

The baccalaureate sermon was delivered by C. E. Lemmon of the Hamilton Avenue Christian Church of St. Louis. His subject was "Some Implications of Culture." The sermon was inspired from the words of Paul, "Seek to approve the things that are excellent." The college orchestra together with the antiphonal choir gave a beautiful program of sacred music. The

graduates in white caps and gowns marched to the traditional processional, "Jerusalem the Golden."

The commencement address was given in the college auditorium by Dr. J. W. Hudson of the department of philosophy of the University of Missouri. President Edgar D. Lee announced the honors and prizes, and presented diplomas and certificates to ninety-two young women. The senior class gift was in the form of an endowment fund, which is to be a nucleus of what it is hoped will grow into a substantial endowment made permanent by future graduates.

Bethany, West Virginia. At the last meeting of the Y. W. C. A., of Bethany College, Mabel Metze of Lowell, Ohio, was elected president for the coming year. Miss Metze succeeds Ruth Erskine of Japan, who has so ably served this past year.

Harvey D. Miller of Bangor, Maine, has been appointed to the faculty of Bethany College for next year, to serve as assistant professor of English. Professor Miller is a graduate of Bowdoin College with an A. B. degree, cum laude. He won his master's degree at the University of Maine, where he has been teaching.

Des Moines, Iowa. When the fall semester opens in September the enrollment of Drake University will be restricted to 1,300 full-time students, this being the number enrolled in the semester which closed in June. This restriction is necessary in order that Drake's endowment may be sufficient to meet the standards set by the North Central Association of Colleges and Secondary Schools. The definite policy of the University is to increase the character and standard of its work.

At the annual commencement of Drake University 265 graduates received their degrees with impressive ceremony. Dr. Joseph Fort Newton, pastor of the Memorial Church of St. Paul, Philadelphia, delivered an eloquent and inspiring address. The baccalaureate sermon was given by Arthur A. Brooks of Des Moines. The senior class play, "Quality Street," the concert by the combined musical organizations of the University, and class reunions were outstanding features on the commencement week program.

President and Mrs. D. W. Morehouse and Mr. and Mrs. Reson S. Jones of Des Moines sailed from Montreal June 18 on the White Star liner Megantic for Liverpool. President Morehouse, with other noted astronomers, expected to view a total eclipse of the sun at Giggleswick, England, June 29. They will visit France, Holland, Belgium and Switzerland, sailing from Havre for home August 22.

Lexington, Kentucky. One of the most progressive moves ever made by a group of Kentucky college students was inaugurated May 21 at Centre College, Danville, when delegates from the news publications of six Kentucky colleges sat in convention and formed the Kentucky Inter-Collegiate Press Association. The Association is intended to include every school in Kentucky of collegiate ranking and to bring the editors and managing staffs of the various publications into conventions at regular intervals to discuss the collegiate press situation. A regular news-letter will keep the member colleges informed concerning the happenings in the various parts of the state, and thus eliminate a great part of the "stale local news" so common to college papers. The Association

(Continued on page 61.)



An Echo of the Golden Jubilee

By H. J. WILLIAMS

AS AN objective in the Golden Jubilee the woman's societies of Ohio had the building of a new dormitory for girls at the Colegio International, Asuncion, Paraguay, to be known as the Mary A. Lyons Hall. Due to many different unavoidable delays the actual construction work could not be started as soon as the funds were ready, but many of the materials were ordered, some of which had to come from Belgium and Argentina.

After preliminary grading and trench digging, Friday, May 6, Miss Mary Irene Orvis, accompanied by some of the girls who are in school this year, went to the building site and threw in the first shovelful of concrete for the foundation walls. Thirteen workmen were waiting in line with seven wheelbarrows overflowing with mixed concrete and as soon as Miss Orvis had placed the initial shovelful they moved into place and one by one dumped their loads. The walls are now rising rapidly and the contractor expects to have the building com-



Miss Mary Irene Orvis throwing in the first shovelful of concrete for the foundation of Mary A. Lyons Hall, Asuncion.



Allen-Stone Building, Asuncion, nearing completion. Mary A. Lyons Hall to the left.



Workmen ready to dump the first wheelbarrow loads of concrete

pleted within 150 working days, which is remarkable time for a place like Asuncion, where building on a large scale is quite a new thing.

The dormitory will accommodate fifty girls and will fill a long felt want in providing a commodious and wholesome home for the future women of Paraguay, many of whom now live out in the scattered towns and villages of the Republic and wish to come to the capital city for their educational training. Miss Orvis, who spent five years in

our institutions at Piedras Negras and Monterey, Mexico, and another five in Colegio Americano, Buenos Aires, will have charge of the girls in their new home.

Viewed from a vantage point on a hill overlooking the

city the new Allen-Stone Building appears to the passer-by like a great stone cathedral. It stands only one block from the main residential street of Paraguay's national capital. This building is to be dedicated to the Christian education of the youth of Paraguay. It is in such a setting that the Mary A. Lyons Hall is rapidly approaching completion.

Book Commends Missionary Quarterly

IN a personal letter to the editor of the *Missionary Quarterly*, Abbott Book, director of religious education, Union Avenue Christian Church, St. Louis, writes as follows:

Dear Brother Hutton:

I want to congratulate you on the wonderful improvement you are making in the *Missionary Quarterly*. It is taking us some time to work into our curriculum some of these extra fine materials but I am recommending to our committee at the next regular meeting that the *Missionary Quarterly* be supplied to the principals of the departments from the primary up and I will strongly urge that the programs outlined in the pages of the quarterly be used as suggestive materials for building adequate missionary education programs for the groups involved.

With all good wishes, I remain

Sincerely yours,

ABBOTT BOOK.

This commendation coming from Mr. Book is very significant in view of his experience of many years as director of religious education in Cedar Rapids, Iowa; Walnut Hills, Cincinnati; First Church, Oklahoma City; and Union Avenue, St. Louis. We trust that others will find the *Missionary Quarterly* serviceable.

The July-August-September issue of the *Missionary Quarterly* includes a new feature, that of worship programs for the primary department, to be used once a month, each of them centering in a missionary theme. For this particular issue of the *Quarterly*, there are four complete sets of worship programs with story and other material included, and it is this issue of the *Quarterly* to which Mr. Book refers in his commendation.

"Shelton and The Crimson Trail"

THE missionary drama, *Shelton and the Crimson Trail*, written by J. B. Hunley, pastor of the Central Church, Walla Walla, Washington, was presented

to the general public in that church Thursday evening, April 14. The audience overflowed the building and many were turned away. Present conditions in China gave an added interest to the play which was directed by Miss Hope Summers, daughter of Dr. J. W. Summers, member of Congress and one of the leading laymen in the Walla Walla Church. Miss Hope is teacher of expression and an artist of great ability. She also took one of the leading parts in the drama. A beautiful Christian character, she acted the part of Dr. Susie C. Rijnhart in a way that made a lasting impression. Fred Opperman, promotional director of the Walla Walla Church took the part of Dr. Shelton and did magnificent work. The climax was reached when Seong Eng, a young Chinese student, acted the part of Li Gway Gwang and gave the funeral oration over the body of Dr. Shelton. The cast of twenty-five characters worked faithfully and made a permanent contribution to the missionary education and inspiration of the community.

“The World—My Neighbor”

By DALE ELLIS

Who has served one term as a missionary in the Philippines and is now home on furlough

NOTHING is more painful to an American patriot and a world citizen than to pick up a newspaper in a foreign city and find there an account of some national crime in his home land. Perhaps it is a lynching in some one of our best known cities or a race riot or a night of hold-ups and robberies, or perhaps a cold-blooded child murder. It is not so much that the American reader is shocked at the news as that he is concerned about the impression upon the foreign reader. The American knows that such events are only incidental ripples upon the broad sunlit surface of America's life, but Filipinos reading such news in Manila naturally conclude that such items are examples of America and Americans. They think every American is likely to be a thief or a murderer or both, a hater of law and order, a lover of violence.

In the provincial towns of the Philippines, practically the only pictures shown in the cinemas are those which do not pass the boards of censors in the United States. It makes one's blood run cold to see the desperate characters and the blood-curdling situations thrown on the screen, representing Americans and America, and know that the nationals cannot understand that what they see is not a true picture of the United States.

But in the Philippine Islands what hurts most is the kind of American who often comes there. Every steamboat unloads a group of proud Americans, boastful of their land and its benefits, disdainful of, sometimes insolent toward the Filipino and his accomplishments.

Americanism

Men tell us to be “all American,”
Yet strange the ways they teach it when they
shut
From all comradeship all creeds except their
own,
All those whose race or color is not theirs,
All those whose eyes first opened to the light
Beyond our shores, however just and true,
And, loyal to the land of their adoption.
Is it “American” to stir up strife
Among the children of America?
And when the world is crumbling, must we
stand
Aloof in our self-righteousness and pride
And boundless wealth and let despair and
want
Afflict the stricken nations overseas,
While we in silken raiment wrap ourselves
And thank the Lord we are not such as they?
My country, I would love thee evermore
With all my heart; therefore I fain would
know
That thou art worthy love—What thought the
Master
Of priest and Levite, who on the other side
Passed on and left the man despoiled by
thieves
To perish by the way? Thou shouldst be great
Not for thy wide domain nor wealth untold,
Nor might of arms nor splendid monuments,
But in thy great heart, keen to succor all
That need thy help, eager and prompt to join
Thy sister nations when they strive to stay
The vain and cruel judgment of the sword,
And seek a court where justice may be heard,
And law prevail with nations as with men.

—William Dudley Foulke.

But what is even harder to overcome is the example of Americans who live in the Islands. It is a harsh thing to say that our government is not inter-

ested in the character of its representatives, but that is the only conclusion to draw when one sees many of its employees. American school teachers, for instance, are practically without restraint as far as requirements are concerned. I have known men who were permitted time after time to come before a class of high school girls to teach when intoxicated; men whose private lives were a subject of gossip among the nationals; married couples who were subject to violent and open domestic quarrels; women who utterly disregarded ordinary proprieties. It is hard for the Filipino onlooker to understand that Christian ideals are above his own standards when the citizens of “Christian” America show so little regard for them. By their loose living and their intolerance toward the Filipino in whose house they live, who works for them, and whom they teach, they do more to retard Christianity in one year than the missionary can do in ten years to advance it. The redeeming feature is that not all American teachers and government officials are of this class; there are some grand souls, too often very few, who do work with the missionary, by example and precept, to develop a true conception of real Christian living. When we at home are really concerned with the best of and for the Filipino, his soul and body; when our government comes awake to its highest obligation, then can we hope to see Christ and his living exemplified in the lives of mighty Filipino men and women.



Members of faculty Southern Christian Institute, with their families

Missionary Societies

Prayer Thoughts

O GOD, our hearts are full of love and praise to thee, for all thy goodness to us. Give us, we pray thee, an increasing experience of thee, as our Father. Help us to see thee, through thy lovingkindness to us, thy children, which follows us every day of our lives.

Help us to know thee, through Jesus Christ, and thy love which he lived among men, that we might better understand.

Help us to realize always the nearness of our divine Neighbor, with his willingness to comfort, heal and *pay*. Help us to know that the way to realize his nearness, is to be neighbor in heart always in loving and *paying* whenever the need of the world calls.

“Who Is My Neighbor?”

Bible Study: Luke 10:25-37. Mark 12:28-31. John 13:34, 35.

IT IS told of one of the world's great critical scholars, that presenting one day a study in the teachings of Jesus before a class of students, he suddenly stopped and exclaiming, "Oh, Jesus, Master." He stood silent while the minutes passed away, with the tears rolling down his face unnoticed. Truly the world of time and change has never reversed the verdict of the officers who were sent by the chief priests and Pharisees to take Jesus. To their angry question, "Why did ye not bring him?" their lasting tribute was, "Never man so spake."

When the great Teacher answered a question, not only as to who was the to the local situation or the passing moment, but it was the definite settling of the matter for all time. Neither did he ever take time to consider what his answer should be, although he well knew that the questions asked were with the intention of "catching him" in his replies, that his enemies might have means whereby to accuse him.

Another interesting method used by this great Teacher was his way of leading his questioners, willingly or not, to answer their own questions, "to fall into their own traps."

All of these points we find well illustrated in this familiar story of the Good Samaritan. Plain, simple, with not an extra word or syllable, Jesus in seven short verses which a child can understand, settled for all time the question, not only as to who was the neighbor of the lawyer two thousand years ago, but who is your neighbor and mine today?

Why was Jesus always ready with an answer which the ages have served only to verify? Because Christ was the incarnation of truth. John says, "Grace and truth came through Jesus Christ." Jesus said, "I am the way, and the truth, and the life." Truly he taught "as one having authority and not as the scribes."

A Lighthouse in Africa

A fine example of international co-operation is the lighthouse at Cape Spartel, Africa, at the entrance to the Mediterranean. This light is maintained jointly by eleven different nations, including the United States.

In Africa,
Where the siren wind is swelling
O'er the waves of a mighty sea—
In Africa
Is a lighthouse tall, a dwelling
Agleam with unity.
In Africa
There's a lighthouse nightly telling
Its tale to you and me.
A lighthouse stands, and it's strong
and high—
Eleven nations care;
Eleven nations light the flame,
And keep it burning there.
Constant, immovable, the same
In weather foul or fair
A lighthouse stands, and it's strong
and high;
The world maintains it there.

Moroccan waters, o'er crag and reef,
Bright is your torch for the sea's relief;
A towering Savior that treads the spray
Born of a circle of stars, they say—
The nations meet to pray.
Steadfast of soul it is wide-awake,
Held by the height it can ne'er forsake—
A blaze of triumph that turns in the air,
The demons that drip with the sea's despair;
The world maintains it there.

In Africa
Where the siren wind is swelling
O'er the waves of a mighty sea,
In Africa
Is a lighthouse tall, a dwelling
Agleam with unity.
In Africa
There's a lighthouse nightly telling
Its tale to you and me.

—Coletta Ryan in *Christian Endeavor World*.

Twice, in a kind but compelling way. Jesus made the lawyer answer his own questions. Let us not forget that he is expecting us to answer this neighbor question, personally, today.

Modern inventions are bringing world neighbors nearer with every new moon. The airplane, moving pictures, radio, are dwarfing seas and shortening boundaries. Christ himself thought and lived in terms of the whole world—his program was world-wide. Dr. Steiner has said that Christ was the first man who had the international mind and the interracial heart. We cannot help having international minds today, but the trouble comes when the interracial hearts of Christian men and women do not keep pace with their international minds. If Christ should ask us Christians today, personally, "Who is proving neighbor to the strangers at your gate?" would we be classed with the priest or Levite or the Good Samaritan? President H. J. Derthick used to tell a beautiful little story of his work when he was in charge of the foreign settlement of the Christian Woman's Board of Missions in Indianapolis. He was out on the playground with the children when suddenly he missed one of the smallest and brightest of the little girls. Soon he heard her calling him, and found her sitting all alone on a neighboring doorstep, "Oh, Mr. Derthick," she said, "come, let's play." "Well," he answered, "what shall we play?" "Oh," the lonely, little reply came, "let's just play sitting close and loving each other."

Is not that the secret of it all, for nations, for individuals? Then there would be no exploitation, no war; no controversy, no strife; no selfishness or injustice, no hunger, no cold, "for love is the fulfilling of the law."

ELLIE K. PAYNE.

Indianapolis, Indiana.

Forget Them Not

Forget them not, O Christ, who stand,
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Exalt them over every fear,
In peril come Thyself more near.
Thine is the work they strive to do;
Be with Thine own, Thy loved, who
stand,
Christ's vanguard, in the storm-swept
land;
Their foes so many, they so few.

—Selected.



August

2. George Edgar Ritchey, China.	16. W. C. Macdougall, India; Mrs. Elizabeth Wood Bartlett, Jamaica; Mrs. Edna Whipple Gish, China; Mrs. Ruby Stone Hagman, China.
3. Mrs. Wilhelma Zoe Smith Jaggard, Africa; W. Edward Mayfield, Livingston Academy.	17. Emma A. Lyon, China.
5. Mrs. Margueritte Harmon Bro, China.	19. Jewell Irene Palmer, Japan.
6. Goldie Ruth Wells, Africa.	20. Mrs. Caroline Vermillion Ritchey, China.
9. David Allen Byerlee, Africa.	22. Mary Louisa Clarke, India.
10. Mrs. Myrta Pearson Ross, Africa.	23. Mrs. Edith Gordon Elsam, India.
11. Clarence F. McCall, Japan.	24. Mrs. Elizabeth M. Drummond, India.
12. John Grafton McGavran, India; Harry Clarence Saum, India; Sylvia M. Siegfried, Philippine Islands.	25. Mrs. Daisy McLin Huber, Philippine Islands.
13. William Benton Alexander, India.	27. Mrs. Luella M. Crewdson, Japan; Dr. Elisabeth Farra, India; Henry A. Stoval, Livingston Academy.
15. Mrs. Lillian A. Johnston, Africa; Lottie Mahpot, Indian Mission.	29. T. C. Perry, Porto Rico.
	31. Ray Everette Rice, India.

Echoes From Everywhere

Commissioner and Government Interested

The Commissioner of the Pendra District has made a contribution of five hundred rupees to our sanatorium at Pendra Road. He visited us in April and was much impressed with the work that is being done and also with the handicap we have in the present financial stringency. This should enable us to take advantage of the government offer of a thousand rupees worth of milk cows for the sanatorium, provided the mission would put up five hundred rupees.

FAY E. LIVENGOOD.

Pendra Road, India.

Gaining All Along the Line

The woman's missionary societies of West Washington had 1,059 members in 1917 with offerings of \$3,475. In 1926 the membership had grown to 2,079, and the offerings amounted to \$7,277. In 1917 there were 605 subscriptions to *Missionary Tidings* at fifty cents per year and in 1926 subscriptions to *WORLD CALL* at \$1.50 per year numbered 905. These societies are planning gains all along the line for 1927.

Jamaica News

At the Oberlin Church, Jamaica, there were sixteen baptisms the first Sunday in May, all from the Bible school. Twenty were added to the church during the month.

The Mt. Olivet Church was rededicated recently after a thorough renovation and repair of windows, doors, ceiling and roof. A new coat of paint gives the building a fine appearance.—*Jamaica Bulletin*.

Blessed be the Rainy Season

During February I finished the two Bible courses for the student nurses and began one short course in English. I have started some chorus work in preparation for the nurses' baccalaureate and commencement programs. The piano students are getting ready for a recital in March. My regular daily chapel talks, doing the few things necessary in the office of the man of the house and family cares have filled my time.

We have not had a drop of rain since early in November and have had many extremely windy days when the dust covered everything, although the house is closed as tightly as possible.

We celebrated the second birthday of

our son recently. It comes at an inopportune time, however, for it never seems to find his father at home. Evangelistic missionaries are traveling men except for the rainy season. Blessed be the rainy season!

LEITH COX (MRS. W. H.) FONGER.
Vigan, Philippine Islands.

Hidden Answers

1. What are "windows of the soul"?
2. Tell the story about Mr. Finnell.
3. In what ways are church loans like our youth?
4. When was Church Extension organized and to what proportions has it grown?
5. What did a woman say of the Meridian, Mississippi, church?
6. What amazed Mr. Rothenburger as he met representatives of other races?
7. What position does Miss Trout assume?
8. How many new missionaries are going out this year, and to what fields?
9. What service has Mrs. Mayme Williams rendered?
11. What anniversary was recently celebrated in Congo?

In the Front Line Trenches

Someone has said, a sailor or soldier perhaps, that "the first year is the hardest." At least we may say after the first six months in Porto Rico, that they have been packed full of new and strange experiences and as to whether it is hard or not depends on the way you may look at your task. It is a real thrill to wait an hour or two for transportation to the little home in the hills, while strange faces gather around to get a slant on "Americanos" and throw out a string of adjectives you would give a fortune to understand. It is another kind of thrill to watch a funeral procession wend its way toward the cemetery. There is no fancy hearse—not even a cart—but the loved ones will walk miles carrying the body to the burial plot. If they have by good fortune amassed as much as ten dollars the priest may consent to walk a block or two with them. And can life hold much happiness for those who fall sick and have to be carried to the clinic in a blanket stretched from a long pole and resting on the shoulders of friends who care enough to walk for miles with their burden?

Yet it is great to be out on the front line. To be a witness to a real Christ among so many who have known only a dead Christ is a great joy.

L. D. GRANGER.

Bayamon, Porto Rico.

Serial Commended

At the March meeting of our missionary society, one of our younger members, a very studious, bright woman, responded at roll call with words of praise for the new serial story running in the WORLD CALL at that time.

Our society subscribes for an extra WORLD CALL which we circulate among our non-subscribers. She had been reading from this extra copy and proved the earnestness of her words, by taking out her purse and saying, "I want to subscribe for WORLD CALL on the strength of that story." (Sectarian Shackles.)

For myself I have read it with much interest. My own grandfather, James M. Mathes, could have been written into just such a story, as a great defender of the faith. I am purchasing the book for my own.

MRS. JAMES BATMAN.

Mitchell, Indiana.

Calling a Pastor At Damoh

A forward step taken by the church at Damoh, India, recently, is the calling of a pastor, Bal Chand Parker. The congregation numbers 350, and besides there are over a hundred children in the community. Mr. Parker was for many years an evangelist in Bilaspur and acted as pastor of that large church for some time. He is a product of our Damoh Boarding School and a graduate of the Hindi course at the Bible College in Jubbulpore. He also took the three year course in English under Dr. W. C. Macdougall. He has a knowledge of scout work and is a fine worker among young people.

Missionary Society Program

"Forward Through the Ages"

SEPTEMBER

The World—My Neighborhood

BUSINESS SESSION: PRESIDENT IN CHARGE

PROGRAM:

Devotions: *Who is my Neighbor?*

Luke 10:25-27. Mark 12:30-

31. John 13:34-35.

Hymn: *In Christ No East Nor West*

TALK: *Our National Life—Our Missionary Message*

SPECIAL MUSIC: *Forward Through the Ages*

FORCIBLE FACTS: *Have each of a number of women contribute a fact that proves the interdependence of countries.*

DISCUSSIONS:

1. *How do the newspapers, moving picture, radio, steamship, and aeroplane tie the world together?*

2. *What problems are raised for Christianity because of these close linkages?*

3. *Why is China so bitter against foreign powers?*

4. *From an international standpoint, what is the meaning of the statement, "What you do speaks so loud I can't hear what you say"?*

REPORT ON: "Something to Do."

INTERCESSORY PERIOD:

"By the universality of His life, who lived in a little Palestine town, and yet gave us a world for our possession, let us test our narrowness, the pettiness of our lives, and the provincialism of our interests."

BIBLIOGRAPHY:

The Adventure of the Church—Cavert, Chapters I and V
New Paths for Old Purposes—Burton, Chapter I
Daughter of a Samurai—Sugimoto
WORLD CALL (refer to your own back number file as WORLD CALL may not be able to supply all demands):

God of All Nations—June, 1926, Page 20.

Mexico and the United States—Inman, March, 1927, Page 22.

What Is Happening in the Philippines?—April, 1927, Page 18.

Poem: "We and They"—Kipling, March, 1927, Page 45.

Who Will Write the Fifth Gospel?—March, 1927, Page 21.

What I Found in Mexico—September, 1926, Page 24.

A Fine Record

During one month the enterprising WORLD CALL secretary in the East Market Street Church, Akron, Ohio, sent in fifty-eight subscriptions to WORLD CALL, most of them being new ones.

Pleasant Living Link Relationship

May E. Wilson, recently returned to her work in Colegio Morelos, Aguascalientes, Mexico, writes of her pleasure in visiting her living link church in Tulsa, Oklahoma, while home on furlough. She says, "I am enthusiastic about 'my church!' and I want to thank anybody who had anything to do with bringing us together in the work and making my visit there possible. Not only the woman's missionary society but the Sunday school, the pastor, the Endeavor societies and the church as a whole, received me cordially. One of the Sunday school classes presented me with a portable phonograph and some records, which I can use to very great advantage here."

Miss Wilson, at her own expense, proposes to equip a much needed outdoor gymnasium for the school with which she is connected.

Missionary Society In Porto Rico

I believe that there is no one part of the work of the church here in Manati that has contributed more than the efforts of the missionary society, and it is wonderful the vision of service these people have received as a result of the fine programs which Miss Mills has helped to provide.

The women are very careful and faithful in keeping up their dues, in spite of the fact that much of the time they are without any work, and when working the majority of them earn only about \$2.50 a week. We are planning to make an effort to bring in new members this next month.

FANNY CARLTON.

Manati, Porto Rico.

In Memoriam

Mrs. Roy Shaw, May 13, 1927, Uniopolis, Ohio. Active in the Church.

Mrs. Emmett Toll, Warsaw, Indiana.

Mrs. Mary J. Dare, March 27, 1927, Broken Bow, Nebraska. Faithful member of missionary society. Age 85.

Mrs. Fannie L. Dillinger, June 29, 1926, Oklahoma City, Oklahoma. Widow of A. A. Dillinger, formerly of Ohio. Active interest in the kingdom evidenced by bequests to organized work.

Mrs. Keturah Summers, May 11, 1927, Kansas City, Kansas. Faithful member of Grand View Church.

Mrs. Melvina J. Hinkle, June 7, 1927, Canton, Illinois. Devoted member of church and missionary society. Age 71.

'One Hundred Per Cent Present in Person or With a Message'

By LUCY KING DeMOSS

THE slogan at the top of the September program is so important and the results that will surely follow its attainment so far-reaching, that I think we should devote the space and time on this page to methods and suggestions of ways of accomplishing it! The best program in the world will be weak if the members are not there to give enthusiasm and interest, both as participants and listeners.

"The Endless Chain"

A plan that was wonderfully successful with one group of girls was worked out after the old "chain letter" idea. The letter was something like this—adapting it to the present need:

Dear Dorothy:

The September program of the club is to be a "One Hundred Per cent Attendance" meeting. That means that you are to be there and we are to be there—total *Everybody*. At the bottom of this page you are to sign your name and send it to _____, the chairman of the program committee. Then you are to write a copy of this very letter to _____, asking her to send it to _____. When all the letters have been signed there will be a chain without one broken link. If you do not do what this letter asks you will be consumed by the heat of your own blushes when there is revealed a yawning break in the chain!

Yours for _____ perfect links,
(Signed)—Catharine Smith.

A number of these letters will be sent if your club is large, or each girl or boy may be given two or three names to address. Work it out to suit your own situation. This is an appeal purely for attendance. A suggestion for an announcement of the *special features* of the September meeting is given below. This may be used in card form and enclosed in the "chain" letters and it may be used as a poster in the church.

Distinguished Guests at the September Meeting

of the
First Christian Church Triangle Club

Introducing

The Man who Tamed a Tomahawk
The Man who Changed a Foe into a Friend

A Color Blind Artist

The Man who Rode a Thousand Miles For Love

featuring, of course the "Heralds to the New World" given in the talks that are included in the program. A regular introduction should be given by those who use the material in the leaflets.

Telephone Squad

Divide the names of the enrollment of your club among the members, giving each one two or more names. They are to keep right on the trail of their boys or girls up to the very time of the meeting. A report is given of success or failure to reach.

"If Obliged to Be Absent"

See that a message is secured from every member who is sick or away. A verse—either of Bible or helpful poem—a story or illustration. Something to represent the one who is away!

The missionary society of Latham, Kansas, has given \$700 to provide for the obstetrical unit of the Dr. William Bailey Memorial Hospital at Bolenge, Africa, which is under the care of Dr. G. J. P. Barger.

Circle Program

SEPTEMBER

Making a Christian Neighborhood of the World

HYMN: The Whole Wide World for Jesus

PRAYER

BUSINESS

WORSHIP: "O magnify the Lord with me, and let us exalt his name together"

Theme: Sight and Insight

Hymn: Open My Eyes That I May See

Scripture: John 9:1-41

Comment and Prayer

Offertory Prayer:

*We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.*

PROGRAM:

Dramatization: Yesterday and Today

Great Hindrances

Great Helps

QUEST HOUR:

1. What is the meaning of the statement: "New occasions teach new duties?" (Refer to *New Paths for Old Purposes*.)

2. Is it possible that: "The great hindrance to Christian missions is in ourselves? Why? Make a list of things you consider hindrances.

3. What effect does the radio and movie have on international and race relations?

4. List the various things a church can do to help the cause of missions. Circle? Individual?

INTERCESSORY PRAYER

BIBLIOGRAPHY:

New Paths for Old Purposes—Burton, Chapter I.

Spiritual Adventuring—Conde, Chapter II.

Clash of Color—Matthews, Chapter I.

One of Us—WORLD CALL, February, 1926.

Just What Do We Owe the Foreigner?—page 36, this issue.

The World My Neighbor—page 45, this issue.

Program for Triangle Clubs

I am come that they might have life and that they might have it more abundantly

Heralds of Christ

SEPTEMBER

One Hundred Per Cent Membership—Present in Person or With a Message

CHRISTIANITY AND THE NEW WORLD

*BUSINESS PERIOD IN CHARGE OF
PRESIDENT*

Hymn: Take Thou This Hour

Prayer

Business

WORSHIP:

Hymn: Jesus Shall Reign. Stanza 1 and 3.

Prayer

Scripture: Romans 1:14-16.

STORY OF JONAS

Hymn: Heralds of Christ.

Offertory Hymn: Take My Life and Let it Be. Stanza 1.

TALK:

Heralds in the New World

Triangle Helps from WORLD CALL

TRIANGLE BENEDICTION

Program Material for Triangle Clubs

Story of Missions (Paper) \$0.50

Devotional Booklet—Light My

Torch .05

Three Programs, Heralds of

Christ, 6c each .18

Year's Supply of Leaflets 3c each .66

Three Song Sheets 1c each .03

\$1.42

If ordered at one time \$1.25

Programs ordered separately 6c each, 60c per dozen, \$4.75 per 100.

Leaflets for the year \$.60

Young People Commend "Youth Leads"

By MRS. LENA M. FRANEY



One scene from the Stewardship Pageant, "Youth Leads," at Ft. Scott, Kansas

MR. BABB is the pastor of the progressive and enterprising church at Ft. Scott, Kansas. He is an outstanding minister, beloved by all, for his consecration and zeal for the work of the kingdom.

Miss Anna Bender is the living link. She has been located at Mahoba, India, but is now home on furlough, and is taking post-graduate work. This fall she will return to India and will be stationed at Pendra Road. Rosella Kern, another nurse, went from the Ft. Scott Circle Girls Missionary Society to the College of Missions, from which she graduated and is now taking post-graduate work at Columbia, Missouri, preparatory to entering service in Africa. Noel Keith, from the Young People's Endeavor Society, is in Phillips University and supplying a nearby pastorate every Lord's day.

The church is laying plans for a new educational plant and church auditorium that will adequately represent them and take care of the growing Bible school, which has an average attendance of around 600. The young people have put on a number of plans and pageants the past year, the latest being the missionary playlet, "Showers" and the stewardship pageant, "Youth Leads." The Christian Endeavor societies sponsored "Youth Leads," the proceeds of which were applied to the support of their African evangelist. The cast of the pageant follows:

Prolocutor - - - - - Georgia Ferris
 Mr. Good - - - - - Ora Keith
 Canvassers - Guy Roberts, Cress Elliott
 Pastor - - - - - J. R. Babb
 Butler - - - - - Edward Balsley
 Pages - - - - - Ward Dorsey, John Ault
 Pres. of C. E. Society - Jack Carriber
 Stewardship of Life - Jesse Gayley

Stewardship of Time	- - - - -	Lillie Fay
Stewardship of Talent	- - - - -	Marie Herring
Stewardship Personality	- - - - -	Christine Craig
Stewardship of Money	- - - - -	Ina Bishop
Stewardship Herald	- - - - -	Chas. Dorsey
Christianity	- - - - -	Beulah Dorsey
Church	- - - - -	Quita Smith
America	- - - - -	Katherine Hope
Spirit of Missions	- - - - -	Lois Squier
King Alcohol	- - - - -	Earl Howell
Candy	- - - - -	Irene Bishop
Chewing Gum	- - - - -	Roxie Roberts
Millinery	- - - - -	Golda Balsley
Tobacco and Cigarettes	- - - - -	Milton Turney
Automobile	- - - - -	Katie Herring
Cosmetics	- - - - -	Gladys Ferris
Motion Pictures	- - - - -	Lucile Swisher
Mrs. Good	- - - - -	Archie Balsley
Education	- - - - -	Anna Brown
Director	- - - - -	Leta Dorsey
		Mrs. Lena Franey

The pastor of the church, on reviewing the splendid work done by the young people said that the pageant, "Youth Leads" presented one of the most challenging messages on "Stewardship" it had ever been his privilege to hear.

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Edith Eberle

August 7: David spares Saul
 The Slave who Knew the Kingly Way
 to Treat an Enemy

On a great plantation in the West Indies was a Negro slave who had become a Christian. Because of his trustworthiness and general usefulness his master had made him overseer of the plantation and one day took him out to a newly arrived slave ship to help

select some slaves for purchase. The overseer found a decrepit sick, old man and begged his master to buy him. The master laughed at the idea of buying such a worthless fellow but upon the overseer's insistence and the ship owner's offer to throw him in, took him along.

On the way home the overseer was very careful of the old slave and once at home took him to his own hut, laid him on his own bed, fed him his own food and treated him like a king. In his surprise the master asked, "Is that old African your father?" "No, Massa, he no my father." "Perhaps he is your brother?" "No, Massa, he no my brother." "Your uncle then or some friend?" "No, Massa, he no kin at all." "Then why show so much kindness to him?" quizzed the master. "Well, Massa, he my old enemy. He took me from my house and sold me to trader.

(Continued on page 58.)

Senior Christian Endeavor Topics

August

7. What Does the Bible Reveal About God? Gen. 1:1; 1 John 4:16; *Believing and Practicing*, March, 1926, WORLD CALL, page 35.
14. Modern Prejudices to be Overcome. *Acts* 10:34, 35. *Whither Bound?* May, 1927, WORLD CALL, page 22.
21. The Goodness and Power of God Revealed in Nature. *Ps. 19:1-6. The Teacher and the Lilies of the Field*, Sept., 1926, WORLD CALL, page 48.
28. Why is Missionary Work Needed in a Christian Country? *Isa. 55:1-7. The Plague of Nationalism*, July 1927, WORLD CALL, page 3.

Intermediate Christian Endeavor Topics

August

7. My Responsibilities for My Companions. *Ps. 1:1-6; Gen. 4:9. Rasul Khan Goes Back to His Village*, WORLD CALL, July, 1927, page 37.
14. The Hymns I Like Best. *Ps. 98:1-9. Thanksgiving*, Nov., 1926, WORLD CALL, back cover.
21. Which Season of the Year Reveals God Best? *Ps. 148:1-14. A Prayer for the New Year*, Jan., 1927, WORLD CALL, page 45.
28. Why is Missionary Work Needed in a Christian Country? *Isa. 55:1-7. The Plague of Nationalism*, July, 1927, WORLD CALL, page 3.



Station UCMS Broadcasting

OUR secretary of evangelism, Jesse M. Bader, sailed for New Zealand and Australia, from San Francisco, June 29. The expenses for this trip are provided for outside of the funds of the United

Society. He goes upon the invitation of the churches in these two countries, to hold a series of evangelistic conferences. Two conferences will be held in New Zealand and six in Australia. Our churches are quite strong in the capitals of Australia. Mr. Bader will return September 30.

Mr. Bader gave the commencement address this year at Hazel Green Academy in the mountains of Kentucky. There were eight graduates from the high school and eleven from the eighth grade. J. T. cGarvey is the superintendent of the school.

The four Negro schools and two mountain schools under the direction of the United Society, have closed a good year's work and the commencement programs at all of the schools attracted a large number of visitors, indicative of the interest of the churches in these schools. At Livingston Academy there was presented a play by the senior class which numbered twenty-six this year, and the commencement address was by Homer W. Carpenter, of Chattanooga, Tennessee.

A warm friend of our missionary work, who has also a keen sense of stewardship responsibility, has recently written a will in which the United Christian Missionary Society is remembered with a \$100,000 bequest.

Mr. and Mrs. W. G. Menzies and family motored from Enid, Oklahoma, to Elko, Washington, and Mr. Menzies addressed the state conventions at Wenatchee, Washington and Turner, Oregon.

Dr. W. E. Macklin has been on a fishing trip in Minnesota. He and Mrs. Macklin plan to take up their residence in California in the fall.

About twenty of our foreign missionaries, now at home on furlough, are assisting in the young people's conferences being held during June, July, and August.

The fifth anniversary of the organization of the church at San Luis Potosi, Mexico, was celebrated recently. Word also comes of the dedication of the new church building at Aguascalientes, where twelve were baptized.

C. M. Ridenour, northwest evangelist, closed a meeting at Polson, Montana, recently with thirty-seven additions, twenty-five of whom were by baptism. G. P. Keeling is supplying the church pulpit temporarily following the closing of the meeting.

Recent visitors at headquarters have been A. E. Elliott of South America, Dr. Jennie Fleming of India, Dr. and Mrs. E. B. Pearson of Africa, Mr. and Mrs. Fred W. Hughes of South America, Miss Ada Scott of Japan, Leslie M. Matson of Jamaica, Miss Buena Stober, Africa, Miss Cammie Gray, China, who makes her headquarters in St. Louis, and Mrs. Irma Cloyd, recently resigned as superintendent of Colorado Christian Home on account of ill health.

George Hamilton Singh, a native Indian and convert of our own mission, has been spending several years in America getting his education. He worked his way through



Mrs. Irma Cloyd, retiring superintendent, Colorado Christian Home, Denver, at left. Mrs. J. E. McGraw, new superintendent at right.

Hiram College, and has this year been receiving a scholarship while taking his advanced training in the Bible department at Butler College and living at the College of Missions. Mr. Singh has the strong recommendation of the India missionaries, and has been offered a position as one of the Indian leaders in our work. The foreign department is paying his passage to India with the understanding that he continues in our work there.

John H. Wells, All Canada evangelist, held a successful meeting at Edmonton, Alberta, Canada, closing June 5, with forty-two additions. Splendid publicity was received throughout the meeting. Immediately following this meeting he be-

gan at Hanna, Alberta, where he has had twenty-one additions to date. Mr. Wells attended conventions at Calgary, Regina, and Winnipeg.

The secretaries of evangelism of the various Protestant bodies met in Northfield, Massachusetts, June 22 to 24, for their annual evangelistic retreat, under the auspices of the Commission on Evangelism of the Federal Council. Jesse M. Bader was present, representing the United Society. He presented the plans and possibilities of the 1900th Anniversary of Pentecost. The Commission took action indorsing the proposed Anniversary Celebration, calling upon all Christendom throughout the world to take recognition of this fact and plan an adequate observance and celebration of the event in all the various religious bodies.

Any deficiencies that our readers detect in WORLD CALL this summer should not be charged against the weather man but to the absence of our associate editor, Miss Bess Robbins White. She and Miss Pehotsky of the United Society's home missionary staff are spending three months in Europe, and mostly in the southern portions from which most of the more recent immigrants have come to the United States. They sailed directly to Naples on an Italian liner and we can promise a charming letter from that fascinating city in September WORLD CALL. They were fortunate enough to pass Gibraltar on a glorious moonlight night.

That stalwart, tireless and cheer-bringing champion of preachers, F. E. Smith, head of the department of the ministry of the United Christian Missionary Society and advocate of the better pension system that is to be, is unfolding the possibilities of cooperation in a worldwide pension plan to the churches in Great Britain this summer. Interested friends volunteered to send Mrs. Smith abroad with him. They will also visit the continent of Europe and attend the World Conference of Faith and Order at Lausanne, Mr. Smith having been appointed as one of the representatives of the Disciples of Christ.

Mrs. Affra B. Anderson continues seriously ill, but manifests all of the Christian fortitude and confidence that she has helped others to attain through the long years of devoted labors with her minister-husband and as a missionary secretary. Fortunately it has been possible for all of her family to be with her, as Mr. Anderson is preaching at Shelbyville, Illinois, their daughter, Mrs. J. H. McCallum of Nanking, China, is home on furlough and their son, M. V. Anderson of Riverside, California, came on for a visit.

Called to Service



Mrs. Mattie W. Redd

THE department of benevolence reports that Mrs. Mattie Williamson Redd has accepted the call to become superintendent of the Christian Home for the Aged, Jacksonville, Illinois, succeeding Mrs. E. Graff who rendered faithful service for several years but who is not now physically

able to carry the responsibility of such a position.

Mrs. Redd is the widow of E. B. Redd, formerly a prominent minister of our brotherhood in Missouri and Illinois, and at his death carried on his work as pastor of the church he was serving. For the last five years Mrs. Redd has been superintendent of the State Home for Children at Carrollton, Missouri.

Honoring Mother in Buenos Aires

ABOUT sixteen years ago the observance of Mother's Day was introduced in Buenos Aires by the Y. M. C. A. Each year it has quite an extensive celebration. The idea has been very favorably received and has grown gradually until Mother's Day is pretty generally celebrated throughout the evangelical churches. The Peruvian government has declared the second Sunday of May to be a national holiday in honor of mother.

Since our seasons are turned around here, the month of May comes in the fall when the chrysanthemums are in full bloom, so the decorations are always beautiful. At Cramer Street Church we celebrated in the Sunday school with recitations, special songs and an appropriate talk by Miss Zona Smith.

The evening service was under the auspices of the local group of the "National League of Evangelical Women." A large and appreciative audience was

present to hear the splendid message brought by Mrs. J. E. Gattinoni, who is the president of the National League. We were fortunate, too, in having Mrs. W. E. Browning to sing for us. The young people of the church sang, "Tell Mother I'll Be There," as a chorus. It is a custom here to present each one present with a card with an appropriate picture of mother and child and also to give a white flower. I believe that such celebrations have a great value in lifting womanhood to the place of honor and respect which Christ would have her occupy.

MRS. J. D. MONTGOMERY.
Buenos Aires, South America.

Missouri's President Fifteen Years

At the Missouri State convention at Chillicothe, the resignation of Mrs. R. S. Latshaw as president of the Christian Woman's Missionary Society of the state was presented. Mrs. Latshaw has served for fifteen years and leaves the work because of continued ill health. Mrs. Burris Jenkins of Kansas City becomes the new president. As an expression of love and appreciation of Mrs. Latshaw the convention recommended a love gift of \$10,000 for our workers in China. The convention also recommended a gift of \$5,000 to equip Missouri's Jubilee Building at Southern Christian Institute, to include the Memorial Library for "Mother" Ross.

The Good That Men Do

Blind Family Helps Handicapped Persons

HERE'S a case of the blind leading the blind, or to be more accurate, the blind leading the seeing. Mr. Josephson, the supervisor of the Minneapolis Goodwill Industries, took a hand as truck driver one day and was surprised on calling at one home for a Goodwill bag which had been filled with articles for the Industries, to find that the entire family was blind. Handicapped as they were, they had saved up old clothes, paper, furniture and other household goods to provide work for other handicapped persons and likewise enable those of small means to buy these articles at a low price.—*World Service News*.

Nineteen Dimes

SOMETIMES we have things just naturally happen which do much to keep our faith in human nature strong. I picked up *The Outlook* for April 6, 1927, and read the article, "A Nation's Hero in Need,"* to my high school of about a hundred boys and girls. I had completely forgotten the matter until I received this splendid reminder.

A committee of three boys waited upon me and presented

WROUGHT INTO GOLD

I saw a smile—to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold.
Gold of such luster never was vouchsafed to us;
It made the very light of day more luminous.

I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment
throne.

Wrought into gold! We that pass down life's hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word
given,
Wrought into gold, would make us wondrous rich
in heaven.

—Selected.

to me an envelope which contained nineteen dimes which they asked me to send to the John R. Kissinger Relief Fund. At first I was amused but they were so in earnest about it that I could not laugh. They told me that those dimes represented ice cream sodas and candy which nine of them had gone without. So I told them I would be very glad to send in their tribute.

F. J. KAYS, B. S.,
in S. S. Superintendent.
Milo Public Schools, Milo, Iowa.

The Dignity of Service

I HAVE a friend who relates that during the public funeral of Edward the Seventh of England he stood in the crowd in Trafalgar Square. Near the stand erected for

the royal family and their friends the mightiest in the land were seated at points of vantage. Near him stood a small poor old woman, peeping here and there through the crowd, trying in vain to see the cortege as it moved forward. He said he had watched her with much of interest for several minutes when his attention was attracted to one of the royal seats. A young woman had risen, passed out from her seat to the aisle leading down to the ground. She was remonstrated with by a guard, but she came down the steps, crossed over to the old woman, took her by the arm, led her back to the steps, and sent her up to sit in her place while she took the poor old incompetent's place in the crowd.—*The Churchman*.

*Reference to John R. Kissinger who became an invalid in 1900 following voluntary submission to a test in an effort to eradicate yellow fever. A \$5,000 fund is sought with which to buy Mr. Kissinger a home as belated recognition of his courage and suffering.

From the Pittsburgh of Japan

By LUILLA M. CREWDSON

AS last year, our work in Japan has been in the station evangelistic work in Osaka, together with regular teaching in the Christy Institute. The evenings not taken up with teaching and other regular meetings in the four churches of this district, have been given over to evenings at home for the entertainments of groups from the churches and student groups from the Institute.

With the other workers in the city, both of us have taken our turn conducting the English church service held on Sunday afternoons at our Tennoji Church. Very few of us escape a certain amount of English teaching and this teaching is a fruitful means of contact. The English Teachers' Association holds regular meetings for discussion and inspiration. We have assisted with the programs of these meetings which are often held at our Institute Building. (You will recall that the Institute is an evening school for the study of English, typewriting and shorthand.) Our graduates often become teachers in these subjects at good salaries and many of them, though not all of course, become Christians. Our Institute and Tennoji Church, which is now self-supporting, are on the same street about five minutes walking distance apart. Mr. Crewdson has held a Bible class at the church preceding the evening service, to which many of the Institute boys come, and I have had one for the girls of the Institute at the Institute Building, directly preceding the Sunday morning church service so that the girls can go from class to church. More than half of them attend. This year Mr. Crewdson has charge of the Young Men's Association for evangelistic work among the boys of the Institute. They meet monthly at the school. Mr. Crewdson is using the lantern slides in all his evangelistic work and is now having meetings on Friday evenings after school with an average attendance of forty. This venture is as yet somewhat of an experiment as in a city like this one some of the workers have felt it is little use to attempt lantern slides a few blocks from modern moving picture houses. At the last showing of the slides, however, there were about seventy boys and fifty girls attended. The idea is to gradually include a brief religious service and establish it as a regular weekly feature because the monthly meetings reach only a small group of the students. The boys have this year assumed committee responsibility for the management of the monthly meeting and show an earnestness which is heartening.

In connection with the Bible class at Tennoji Mr. Otsu, one of the members, who was a student at the Institute, then attended Bible Class and finally became a member of the church at Tennoji, is now one of the northern provinces, engin-



Glen, Donald and Kenneth Crewdson at play a year ago

ering a copper mine. He is holding meetings twice a week in his rooms for his men, doing his own speaking, and Mr. Crewdson is furnishing him literature.

Mr. Crewdson finds the communities collected in small villages two hours from here by train, ready and eager for services, particularly if the lantern slides are used, whenever he is able to get out to them.

He spends a few days at a time on his trips out there and goes with the Gose native pastor on bicycle to these places with the lantern, which is very heavy, and his literature and slides. A motorcycle, he thinks, would be a blessing to this work if the expense of running it could be provided, because the country roads are improved and hard, and there is good weather most of the year. On one of these trips he visited one of the outcast villages which has for more than a year been asking for a kindergarten and church to be organized. One of their own number, a man with wealth, will furnish land and building—imagine, when we have such time with building funds—if we will furnish the workers and assume the responsibility. In one of the other villages visited on this same trip he stayed over night with a farmer and his four daughters, the mother of the family is not living. He was the first American to stay for the night in this village. They held a meeting in this home and way was opened for regular meetings next year. In each place many of the people bought literature.

Our three lads—Kenneth five, Glen three and Donald one-and-a-half years old—have about a dozen playmates in the immediate neighborhood. They are growing up together with them, talking Japanese at play and English at home. Birthdays have been occasions to invite the group in for fun, songs and a Bible story. As many as twenty-four have come at a time, enjoyed everything, and taken home a bit of a treat and some literature for father and mother.

Teaching in Four Languages

BY CAROLINE E. POPE

THE day has come in Bilaspur when there is considerable work to be done among Indian Christians. Bilaspur being a small railway center, many Christians from other missions come here. Some are employed in the railway, some in the police department, some as cooks, some women as nurse girls, and some drift in, doing anything they can find to do. So Friday is set aside to work among Christians. Sometimes we divide up the different sections among us, for there are women here in our own Christian section who need the sympathetic touch in order to even interest them in things divine. So we work both here and at the station. One of the women and I went to the station this morning. The pastor's wife there went with us. We called in seven different houses. One of these was especially interesting. It was a humble home but rich in the things of the kingdom. The man is cook to a railway official. He speaks English very well so we conversed first in English, then in Hindi, then he took out a nice leather-bound Bible in Telugu and a leather-bound song book. They are

from Madras Presidency. He opened his Bible and asked that we turn to certain passages, and when these were read, he asked that I give them some teaching on the passage that reads "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." At first, I wondered how I was to talk on any text without preparation, but thoughts came as quickly as I could utter them. We had prayers all round. We could not understand their prayers but they could understand ours, and finally we prayed the Lord's Prayer together. The next home we entered, Bengali was spoken. My Bible woman could speak Bengali. So here in one morning's work, and that among Christians, four languages were spoken. Before we were through with these homes, we had sadness and sin to face. A woman had left her husband and children because they quarreled, and now she is living with another man. She recognizes her guilt, but is not prepared as yet to forsake this wrong relationship even though she is unhappy in it.

A Really Unique Society



Executive committee woman's missionary society, Ft. Lauderdale, Florida. Mrs. Carlisle stands second from right

A WOMAN'S missionary society was organized in Ft. Lauderdale, Florida, in March, 1925, with ten members. In spite of the hurricane, in which most of the members of the church lost everything, this society has increased its paid-up membership in two years to forty-six, without missing a meeting and with all aims met. In addition to observing all the special days, they have added a few extra ones of their own and have adopted a guest in the Florida Christian Home as their "Aunt Sallie"

and are making her life brighter with letters and gifts. The members are entering heartily into the reading contest.

The president of this "up and coming" society is Mrs. George Carlisle, who served as president of the woman's state missionary society of Michigan for several years. The vice-president is from Virginia, the secretary from Indiana, the treasurer from New York, the literature secretary from Georgia, while the division leaders hail from Ohio, Kansas, Alabama and Iowa.

Feeding Folks the Facts

Allendale, Illinois

May 30, 1927

WORLD CALL (Dept. of Circulation),
Mrs. L. Madge Smith, Manager.

Dear Mrs. Smith:

After receiving your letter acknowledging receipt of money covering 23 subscriptions for WORLD CALL, I so much liked its personal note that I wanted immediately to fix in my memory the face of the one who really seemed to know that I had done some hard work to accomplish the task. So I hunted up my back number of WORLD CALL and, although today is a holiday, I have spent practically the entire day (never stopping for lunch) canvassing country church members and non-members, pointing out your picture as one of the many attractive features of WORLD CALL with the result which you will note on the enclosed subscription sheet.

I find that the first thing one must learn in selling WORLD CALL, as well as any other product, is that one can't sit back and get the people to come after your product, you have to take it to them,

and how often is it the case that the ones who would profit most by it are the hardest ones to convince.

I am so glad I received the June issue before I started out, because it happens that the best selling point it contained for me (the story of the trip into the jungles of Africa) was of great interest to practically everyone I visited because Mary Sue McDonald Havens (Mrs. Virgil Havens) was a resident of Allendale when a little girl and the family was well known in practically every home I visited today. I myself knew her as a young girl of an exceptionally sweet disposition, although of late years I had lost track of her until I heard of her through WORLD CALL. She is the living link of our county seat church, Mt. Carmel, just eight miles from our own little burg.

Of course, the Edwin Marx articles on China take well here, too, because he also was from our county seat and everyone remembered that his wife's father entered the old folks' home in Jacksonville, in order that his daughter might feel free to accept the call to China. The article by Mr. Marx on his personal experiences

(in June WORLD CALL) had been published in our county paper about two weeks before the WORLD CALL was received, so of course that was interesting too.

Last, but not least by any means, was the selling point in the May WORLD CALL, the picture of the Allendale Junior Church. The reporter who sent in the picture and write-up failed to mention that the Allendale Junior Church last year took first honors in the State of Illinois in giving. Not only did they pay \$50 for the support of the African girl, but they bought a Bible for the pulpit, costing \$10, and a pair of baptismal boots costing \$25. Pretty good record, don't you think for a town having a population of 451? We are proud of it.

I hope you will notice that four of the new subscribers are men (one in the other list).

We are planning to observe WORLD CALL Day again in October because we think it a big help in introducing our magazine to the public.

Hoping you won't mind if your WORLD CALL secretaries occasionally overstep the rules that a business letter should be short and to the point, I am

Yours sincerely

Mrs. Mayme Williams,
WORLD CALL Secretary.

Enclosed subscription order containing eleven one-year subscriptions and one for six months.

(Since the above was written Mrs. Williams has sent in twenty-seven yearly and eleven six months' subscriptions. She reports 80 per cent of the families of the church reached by WORLD CALL, a gain of 228 per cent over last year. Far from being a woman of leisure, Mrs. Williams is a farmer's wife with three children, but her conviction that information is the only way to really interest people in the worldwide work of the kingdom leads her to devote herself to this cause.—Editors.)

Debate in Vigan

ON October 2 there was held here in Vigan a debate between the Christian Endeavor Society and the Epworth League. The question was "Resolved that students in the public schools of the Philippine Islands be given compulsory religious education." There were three speakers on each side taking ten minutes each, and one five minute rebuttal speech for each side. Our Christian Endeavor Society had the negative side and won on the merits of their first speeches rather than their refutation I fear. An American business man donated the prize—a copy of Dr. Laubach's book on *The People of the Philippines*. The judges were three high school teachers. There was a large crowd, for the students are much interested in such things. Their noise makes one nervous, and yet that very noise is a means of estimating the effect of the speech, for here they listen intently if interested, and murmur and scuffle if not.

W. H. FONGER.

Vigan, P. I.

Glimpses of the Religious World

ALL reports received from China by the Foreign Committee of the Y. M. C. A. indicate that every Association is still open, and that of forty American secretaries on the field, only one have had to leave their usual posts. The National Committee of the Y. M. C. A.'s of China have recently placed new Chinese student secretaries at Yunnanfu, Nanking, Tsinan, Tientsin, Taiyuan, Canton and Changsha.

At a recent meeting of the executive committee of the Home Missions Council William R. King, D.D., was elected executive secretary of the Council to succeed Secretary C. E. Vermilya, recently resigned. Dr. King is to begin his service September 1. He is at present one of the secretaries of the Board of National Missions of the Presbyterian Church in the U. S. A.

A unique life insurance policy—the first of its kind in the United States—will make possible the construction of the John Davey Memorial Church of Christ Disciple), at Kent, Ohio. The policy has been taken out by Congressman Martin L. Davey, member of the Kent Church, of Ohio, in honor of his late father, John Davey, the founder of tree surgery. It is a five-year endowment policy in the sum of \$50,000 payable, by assignment, to a trust company, which will administer the funds for the church. By the time of its maturity the church is to raise an equal amount, making available a total of \$100,000. The idea of life insurance bequests for churches is so new that fewer than a dozen have been issued.

A new organization has been started in Calcutta to combat communal and racial conflict. It is called The Fellowship and many prominent citizens are said to support the movement, Doctor Rabindranath Tagore heading the list. Appeal is made to the representatives of different faiths and communities to strive together to fight the increasing conflicts of races, cultures and religions. India needs The Fellowship. It would find plenty of opportunity in America.

A Methodist Episcopal layman has set an admirable example by giving a million dollars to his church, to be divided among seven of its boards and agencies. The gift is on the annuity plan; but the million has been paid which will pay the income to the beneficiaries during their life, when the fund will be distributed as directed by the giver, who stipulates that his name be kept secret.

Under Dr. Sven Hedin, the Northwest Scientific Party which he heads is leaving at once for the Sinkiang District, which lies west of the Gobi and north of Tibet. The entourage will consist of 67 members and a train of 150 camels. In the party are 10 Chinese and 18 foreign scholars.

A previous expedition met with opposition from the Chinese authorities, but Dr. Hedin believes that the present effort will attain success through the cooperation of his foreign and Chinese scientists.

The Presbyterian Board of National Missions announces that its campaign to wipe out its million-dollar debt has closed successfully. Individual gifts included one each of \$150,000, \$50,000, \$25,000, \$20,000, and five of \$5,000. The annual budget is \$5,000,000, used in carrying on 8,000 missionary enterprises in this country.

Design for a House

In my love, I would build you a house.
Its north wall will be God,
Its south wall will be God,
East and west you shall be walled
with God.
You will need to fear no storms
from the north,
Your south wall will be a sunny
wall.
Dawn will stand for you, a wall of
ivory growing into gold;
Your west wall will be a pearl, on
fire.

Walk to the north wall forever, you
will not reach it;
You will never stroke with your
hands the arras that streams
down the southern side;
Run eastward, infinitely, dawn will
be still beyond you,
And you will be footsore indeed be-
fore ever your travel stop at
the starred west wall.

In my love I would give you liberty,
confining you only in the In-
finite,
I would wall you up in the beauty
of God,
In the reach and range of God.
I can think of nothing better I
could do for you
Than build you a house, out of my
love.

—CHARLES L. O'DONNELL,
in *The Commonwealth*.

Dr. Adolf Keller, of Zurich, Switzerland, was the recipient of the honorary degree of Doctor of Divinity from Yale University at the commencement exercises June 22. It is unusual that a foreign clergyman should be honored in this way and attention is thus drawn to Dr. Keller's very unusual record of achievement.

Dr. Keller is the European secretary of the Federal Council of Churches, the general secretary of the Central Bureau for Relief of the Churches of Europe, and secretary of the newly established International Institute of Social Research, which grew out of the Universal Christian Conference on Life and Work at Stockholm.

An interesting event in connection with the recent welcome extended by New York City to Colonel Charles A. Lindbergh was the presentation of a handsomely bound Bible by the New York Bible Society. The Bible was embossed in gold on the outside of the cover as follows:

Presented to
COLONEL CHARLES A. LINDBERGH
in recognition of
FAITH, COURAGE, HEROISM
by the
NEW YORK BIBLE SOCIETY
June 13, 1927

The eightieth anniversary of the first sermon preached by Henry Ward Beecher in Plymouth Church, Brooklyn, was celebrated Sunday, May 15, and his memory was honored by great crowds in the same church in which nearly eighty years ago he was repeatedly threatened by mobs because of his anti slavery views. Dr. J. Stanley Durkee, the recently installed pastor, preached a historical sermon in the morning and at night "Pinky," the little slave girl who was sold sixty-seven years ago—now Mrs. James Hunt of Washington, D. C.,—was presented to the audience.

Dr. Henry K. Carroll, in his religious survey, puts the number of church members of all sorts in the United States at between 47,000,000 and 48,000,000. He reckons the Catholics at 16,000,000, reducing their estimate by sixteen per cent because of the difference between Catholic and Protestant methods in making up church rolls. It must be remembered that the Catholics count as members all who have been christened, while the Protestants count only those who have made a personal public profession of their faith.

Recent reports from France show that at least twelve daily vacation Bible schools were in operation there in 1926 with an aggregate attendance of more than one thousand children. These schools are held all day long, instead of in the morning as in America.

Wanderland - Wonderland

TREE TOP TOWN

by

Lucy King DeMoss

"I WISH—" said a small voice from somewhere.

"Wish what?" answered a bigger voice from the corner of the porch.

Wish I could do something different—that's all."

"Well, why not take a look around the back yard?" said the porch voice.

"Oh, what's a back yard?"

"It's *your* back yard!"

"If I had a swimming pool and a circus tent like Dick—"

"But they are *his*—listen:

"Once a little Black Bug, quite a studious chap,

Began the day wrong—with a frown:

I am tired of this life spent so close to the ground,

I shall go to inspect Tree Top Town!"

Now, of course, as you know, it's a whale of a trip

From the ground to a tree's very top,

And before that Black Bug had got more than half-way

He was hunting for reasons to stop.

But the breezes kept calling, and once a cob-web

That was hanging, full-swing, from a limb,

Kindly gave him a lift, so he got there at last

Without a thing happening to him.

Well—he spent a gay week, taking in all the sights,

And the Tree Top folks treated him fine;

Several parties were held, and a picnic or two,

And the Woodpeckers asked him to dine.



Then, one day when he happened to take a glance down
 At the garden—all sunshine and flowers—
 That Bug said to himself, “It would be hard to find
 A more beautiful garden than ours!”

And quick as a wink he grew homesick and sad—
 The birds said they knew how it would be—
 And one of them offered to fly down with him
 From the very tip-top of the tree.

So back to the garden, so sunny and bright,
 Went the Bug on the friendly bird’s wing,
 And his heart was so full when he saw the sun-flowers
 That he scarcely could say anything!

For there was his family and there were his friends
 And there were the shrubs and the flowers,
 And under the step of the porch was the place
 Where he’d spent his most de-light-ful hours;

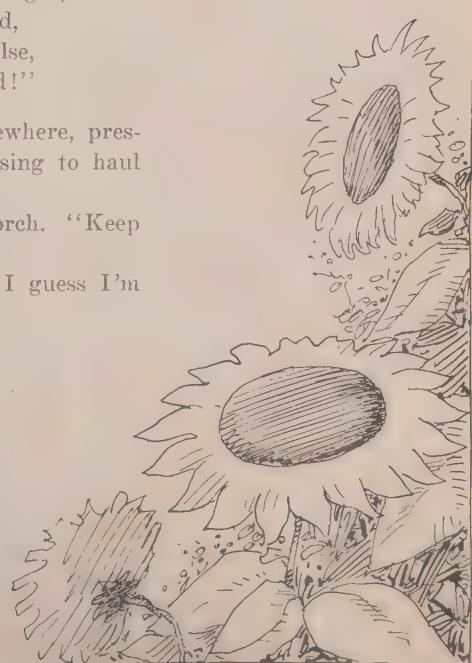
“Well,” he sleepily said to his mother that night,
 As they went to bed on the warm ground,
 “It may *seem* a heap nicer to be some place else,
 But my home is the best place *I’ve* found!”

“Mother!” called a small voice from somewhere, presently, “Where is that wheelbarrow I was using to haul dirt to fill in that hole down by the fence??”

“Under the porch,” said the voice on the porch. “Keep on the walk, son.”

“I’m glad I have that wheelbarrow, and I guess I’m pretty glad I have the back yard, too.”

“Rather!” said the voice on the porch.



National Bethany Circle Reorganized and Renamed

By MRS. EUSEBIA M. THOMPSON



National officers Bethany Circle: Center, Maxine Watts, president; left, Helen Shaw, vice-president; right, Marie Bennett, secretary-treasurer

THE twelfth annual meeting of the National Bethany Circle, which was held in May at Manhattan, Kansas, marked an epoch in the history of the organization. Two important decisions, which have been under discussion for some time, were made during the convention. It was decided, first, to affiliate with the Board of Education of the Disciples of Christ. Before this could be done it was necessary to incorporate. Since an organization in Illinois had already been incorporated under the name of Bethany Circle, it became necessary to change the name. The name finally decided upon was Council of Kappa Beta, a Fellowship of University Women of the Disciples of Christ. Henceforth the organization will be known upon college and university campuses as Kappa Beta.

Bethany Circle was organized in 1911 by Mildred Seyster (Sorenson) and Stephen E. Fisher, minister of the University Place Church of Christ, at Champaign, Illinois. Its purpose was to bring into closer fellowship girls attending the University of Illinois who were affiliated with the Disciples of Christ, and to keep their interest in the church alive and active. It instantly filled a campus need and the following year Bethany Circle was recognized by the council of administration as a university organization.

As it grew its fame spread and J. David Arnold, pastor of the Christian Church at Manhattan, Kansas, heard of the organization, and after correspondence with Mr. Fisher, decided to organize a similar group for the Christian Church students attending the Kansas State Agricultural College. In 1914 Gamma chapter was organized at Michigan University by Mildred Seyster. During the Christmas vacation that year representatives of the three organizations met in Champaign, and organized National Bethany Circle. From 1914 until 1916 Mildred Seyster (Sorenson) was employed as field secretary for work among university women by the Christian Woman's Board of Missions. From time to time new chapters were organized as follows: Delta (1917) Missouri University; Epsilon (1919) Iowa University; Zeta (1920) Kansas University; Eta (1925) Iowa State Agricultural College; Theta (1926) Nebraska University. During all this time Mr. Fisher has acted as national counselor. In 1917 Vera Edds was elected national president and continued to serve until 1923.

Bethany Circle has always stood for high ideals in Christian service. Its object is: "To establish and maintain a friendly relationship among the women of the student body of the Christian Church by social and religious activities. To make the work of Bethany Circle a real means of Christian influence among student girls by arousing an interest in the church and its various departments. To maintain as individual members a high ideal of scholarship; to strive for a broad sympathetic interest in human activities; and to develop a rich and gracious personality." The membership basis is that, "Any girl of collegiate standing who desires to affiliate herself with the activities of the Christian Church is eligible for membership." The motto of the Circle is one of value all through life; "Stir up the gift of God that is within you."

The national meeting of Kappa Beta will be the guests of Eta chapter at Ames, Iowa, next year. The following officers were elected: president, Maxine Watts, Iowa University; vice-president, Thelma Mabie, Iowa University; secretary, Grace Goslin, Missouri University; treasurer, Helen Shaw, Kansas University; chaplain, Ver. Edds, Illinois University.

National counselors: Stephen E. Fisher, Champaign, Illinois; G. I. Hoover, Indianapolis, Indiana; Mrs. J. David Arnold, Manhattan, Kansas.

With such wise counsel and such enthusiastic leadership, the prospect indeed looks bright for the future of Kappa Beta.

Missionary Illustrations

(Continued from page 50.)

My Bible tell me to love my enemy; when he hungry, feed him; when he thirsty, give him drink. So I do what my Bible tell me."

August 14: David brings the Ark to Jerusalem.

Putting First Things First in Government Life in Mexico

"There is no war on religion in Mexico," said Alva W. Taylor and thus startled the erroneous thinking of many an American on this side the Rio Grande. "President Calles and his colleagues are not anti-religious."

President Calles was once delivering a public address at the close of which a fanatical old woman shouted, "Viva the Holy Virgin! Viva the Holy Catholic Church!" and the President calmly replied, "Viva Jesus Christ!"

August 21: God's Promise to David

The Best for God

Miss Burton tells of visiting two places of worship in Japan. One was a Buddhist temple, beautiful in coloring and line, with splendid old trees and graceful stone lanterns marking the approach. The other was a Christian chapel, "just a place and a dreary one, a square frame building, without one grace of line or color, drab and weather-beaten outside, drab and unadorned inside."

Chinese Monks in the Straits Settlements solicit visitors for funds to build a new pagoda. They wish to turn the thoughts of worldly young men to the gods and believe they can do it only by building a pagoda of beauty and inspiration that will lead men to prayer within. "Nothing is too good for the gods" the Orientals believe.

August 28: Nathan leads David to Repentance.

A Chinese Opium Smoker Repents

A missionary was speaking in the little Protestant chapel in Foochow when a strange Chinese, marked by sin, entered, listened attentively and at the close of the service approached the speaker. "This Jesus I never heard of till now. I don't know who he is. But did you say he can save me from all my sins?" The missionary assured him of the statement. But the man went on to explain that he was a liar, a gambler, a sorcerer and an opium smoker. The missionary insisted that Jesus could save all who repented and came to him. Again and again the opium smoker returned to hear the missionary's message. Finally he understood and with understanding came repentance and the radiant joy of salvation. The desire of his old habits was gone. Fourteen years he preached the Christ, endured persecution till his health was wrecked but led hundreds to Christ.

Benjamin Franklin

Grandfather of Three Missionaries

RECENTLY we called attention to several pairs of brothers and sisters serving as missionaries in Africa. Within the brief foreign missionary period of the Disciples of Christ at least two families have given three missionaries each to the service. In each case the father was a minister.

A. E. Major of Whitewright, Texas, is the father of Mrs. J. E. Pickett of the Philippine Islands, Miss Laura Lynne Major of China and Miss Gertrude Major of Texas, formerly of Mexico. Joseph Franklin of Indiana had the honor of being Misses Josepha, Stella and Mildred go to India. Mildred later married Newton Bundy now a Missouri minister. Josepha has been in India for thirty-four years and Stella for twenty-eight and she is hoping to have at least another seven-year term in her chosen field.

Benjamin Franklin, Joseph's father, is one of the ablest and most influential pioneer preachers of the Restoration movement. He was a nephew in the fourth generation of the philosopher-statesman. His parents were among the first settlers in the wilderness of Ohio. His mother, then an ardent Methodist, organized the first church in the settlement and was distinguished for her zeal not only in local work but also in foreign missions, then just beginning to attract attention. Benjamin Franklin himself was one of the organizers of the American Christian Missionary Society, but later alienated from it through unfortunate disagreements with other leaders as to the methods to be used.

Many ministers still active in the service owe much of their power as preachers to a grounding in New Testament truth through the writings of Benjamin Franklin, especially the two volumes of sermons entitled *The Gospel Preacher*. One of his tracts, *Sincerity Seeking the Way to Heaven*, was one of the most widely circulated pamphlets ever used in the evangelistic work of the Disciples. Unfortunately some of his imitators were more successful in perpetuating the limitations of his service than the excellence of his labors.

Benjamin Franklin was one of the founders of Butler University (called Northwestern University at first) and was as zealous in urging young ministers to avail themselves of its advantages as he was in calling men and women everywhere to repentance and obedience of the gospel. Miss Josepha was only nine years old when her grandfather died. She remembers him as a somewhat stern and gentle man who used to call his children, grandchildren and guests to family prayers and preach for the old church in Anderson, Indiana, of which he was the first minister and in which her father spent the best years in his life as a pastor. A stone replica of the old pulpit

with its big Bible is his monument in the cemetery at Anderson. The last sermon she heard him preach left one classic sentence fixed in her mind. It was this: "We are Christians only, but we are not the only Christians," and well does she observe:

"Nearly half a century has passed away since then and I have seen Christians all over the United States and in many countries of Europe and Asia. I fully understand and appreciate the great work they are doing for Christ no matter what denominational name they may have adopted. On the other hand, no one so well as a foreign missionary can understand the extent to which denominational barriers restrict and sometimes even destroy the preaching of the gospel. Notwithstanding all this, I doubt if I or anyone living has a better conception of the full import of that famous slogan than the white-haired old preacher who then used it in my hearing.

"When my grandfather died in Anderson, Indiana, the public schools, business places and county offices were all closed that the town might do honor to the memory of one of its greatest citizens."

In the light of such facts as these, the editors of *WORLD CALL* feel that the caption under Benjamin Franklin's picture in April *WORLD CALL*, "Opponent of all Progress," was altogether too sweeping. He did oppose the missionary society, the church organ and the choir, but he advocated with extraordinary power the liberation of all Christians from creed and dogma and tradition, the very principle which had within it the inevitable correction of whatever was amiss in his teaching.

A June Wedding

By Mrs. A. B. Eddy

IN HONOR of the merging of the two women's organizations of the University Church, Seattle, the association and the missionary society, a beautiful and unique celebration was held June 1 at the church. Symbolizing the union, a wedding was arranged, the bride Miss Missionary being wed to the bridegroom Mr. Association. The participants were chosen from the beginners class of the Sunday school.

All the details of a real wedding were carried out. The tiny bride was given in marriage by a juvenile father and attended by four little bridesmaids, and the youthful bridegroom by a still more youthful best man. The minister was also from the Sunday school. Before the wedding march a little five-year-old soloist sang "I Love You Truly."

The wedding breakfast was enjoyed by 160 guests who are members of the eleven circles of the new organization. The tables were decorated with flowers,



"Here comes the bride"

each table having a flower basket for a centerpiece containing pledge cards for the missionary offering which represented the wedding gift. Over \$1,000 was pledged to cover the last six months of the year.

An interesting program was followed by a business meeting with Mrs. B. A. Garber, president of the new organization, known as the Women's Society of the University Christian Church, presiding. The keynote of the meeting was expressed as follows, "A united sisterhood, we enter our new year with this our prayer 'Bless us Lord, and make us a blessing. We'll gladly thy message convey. Use us to help some poor needy soul, and make us a blessing each day.'

Hunger for the Truth

ANOTHER convention in India has become history. As there was no family for Mahoba, with the going on furlough of Mr. and Mrs. Elsaam, we were asked to move there and supervise the evangelistic work in Rath from that place.

We have had a wonderful year here in Rath. The villages seem more ready for the gospel than ever before. We have been amazed at the hunger for the Truth and have sold many New Testaments and Gospel portions, over thirty of the latter in two villages in one day. There are evidences that the people are reading and talking about Christ. We have felt that if we could but stay in a town, as did Paul, we could leave an organized church of Jesus Christ in some of our villages. In the face of all this, must we retrench? The seed is sown—God will bring forth the increase!

J. H. BIERMA.

From Holland, Michigan, to Tomio, Japan

BY AMY JEAN ROBISON SARVIS

I THOUGHT it might be of interest to the folks in America to know that the Friendship Dolls did not all stop in the big cities or large towns in Japan. Recently I was invited to the Tomio village primary school to see and help welcome the doll that had come from America. The Tomio school might correspond to our country consolidated grade school, with an additional three years largely devoted to domestic science and such training as would be suitable to the needs of country children.

The doll which they received came from the State Street School, Holland, Michigan. A formal welcome meeting or reception was held, at which one child stood before the doll and read the message of welcome. The doll, with its clothes, is kept in a case in the school reception room with other articles that are on display. Above the doll hang the American and Japanese flags. The children, and teachers as well, are highly elated over the doll.

The dolls have made more than a mere ripple on the surface and I only hope that those who sent the dolls may gain some idea of how they have been appreciated. I also hope that the letters of thanks from the various schools to the donors will be but a beginning link of a chain welding a strong friendship between people as well as nations.

We are bending our efforts now toward the program for the dedication of the new

building for Christy Institute. Mr. Sarvis and I are helping some of the graduates and higher class girls prepare Stuart Walker's "Trimpel." This is a bigger undertaking in the way of a play than we have attempted before.



They all three say "ma-ma"

A Happy Day at Bolenge

BY ANDREW F. HENSEY

ON March 6, the Church of Christ at Bolenge celebrated the twenty-fourth anniversary of its organization, which occurred March 5, 1903, with twenty-four charter members.

Invitations had been sent out to all the village congregations near to Bolenge, so on Saturday the 5th, delegations arrived from Injolo, Ikengo, Bakanga, Wendji, Ikengo ya Ntando, Boloki, Ifeko, Ibunga, Mongo, Mbandaka, Wangata w'ajiko, and other important village churches in this immediate region, as well as from Coquilhatville.

The weather man was in a favorable mood, and Sunday dawned fair, with no rain clouds on the horizon, and more people arrived for the anniversary services.

In the morning there were sermons appropriate to the occasion by Mark Njoji and the writer, the former adding to the appeal of an eloquent message by telling the story of his own conversion in very dramatic fashion. There were twenty-

three confessions and baptisms, and six couples were married. Also fourteen wandering sheep were restored to the fold of the Good Shepherd.

One of the most interesting features of the morning service was the roll call of the first fifty names on the church register. Those present and in good fellowship stood up as their names were called, while others answered "dead" or "out of fellowship" for those who had fallen asleep or forsaken the way of life. But only nine out of the fifty stood up on this Day of Remembrance, for the hand of death has been busy through these years, and Satan has led six of the fifty far astray.

In the afternoon came the great remembrance meeting. From those whose experience dated back to the very beginning of the station there had been chosen speakers to represent the various periods of the church's history. For two hours and a half James Bofei, Matthew Bokole, George Bokecu, Ekota Jema, Nathaniel Bondonga, Mae Inkondo, Peter

Lonkoko, Matthew Mbula, and Ceceli Amba—Mark's wife, told of the early days of struggles and failures, of joy and successes, of converts and apostates. Sometimes a contagion of laughter swept the crowd, to be followed swiftly by a pervading sense of deep emotion, to deep and tense for words.

After all had spoken, two more evangelists and wives were presented to the great audience as volunteers for the distant Ubangi field, and then in prayer were consecrated to that work, so dear to the heart of the Bolenge Church.

As the sun was setting the Table of Remembrance was spread, and in the holy silence came the fitting close to the great day, as all remembered the Master who on the cross had made their redemption possible.

For more than three hours they had been gathered in the church, but more than one testified that there had been no weariness, because of the joy that surged within the heart.

Quiet in Batang

THE first word which came to the mission at Batang concerning the evacuation of Szechuan by missionaries, was in a letter from Mr. Corey, dated October 21, 1926, enclosing a communication from the State Department, dated October 15, 1926. The first copy of this was received on January 19, 1927. On March 3, we received confidential news sheet from the Chungking community, which told us of conditions all over China and the evacuation of a number of places by missionaries. On March 14, in a letter to Mr. Petersen, treasurer of the mission, the Consul informed that we might all be gone from Batang. In the light of this statement we wonder if we should have received more definite and later advice to leave here than that in the State Department letter of October 15, 1926.

We feel that under the circumstances we should give some reasons for not leaving according to the request of October 15. In the first place, the news came so late (January 19, 1927) that we felt that the trouble would be all over or very much worse, especially if we left by Chungking. In the second place, there were disturbances between here and Atunze which would make it difficult to go on that way. In the third place, Batang was peaceful and so far is so, and we thought it better to stay on here than to leave the property and seventy orphaned and go out among dangers we knew not of, with a group of small children.

Up to this time, March 15, we have been going about our work as usual hoping and praying that conditions everywhere will become settled. There are rumors of all sorts here of course, but that is to be expected. As long as we can safely stay here, we plan to do so, in the light of the above facts. We hope that our mission board and our government will take these into account if any misunderstanding should come about.

GEORGIA F. PETERSON, SECRETARY.
Batang, West China.

Board of Education and Work of Our Colleges

(Continued from page 43.)

tion hopes to improve the quality and timbre of the make-up, to encourage better editorials, and to insist on better news writing.

Dr. E. G. Campbell of Purdue University will head the biology department of Transylvania College. Dr. Campbell has been in Purdue since 1920 as associate professor of agricultural botany. He secured his A.B. degree at Hiram College, A.M. at Purdue University and Ph.D. at University of Chicago. He is a member of the Boy Scout Council of America.

Bethany, Nebraska. Cotner College invited two of its alumni to return at commencement time to give the chief addresses for the graduating class: E. H. Longman, minister of the First Christian Church at Greeley, Colorado, and Rodney L. McQuary, formerly professor of New Testament at the College of the Bible, Lexington, Kentucky, and now pastor of Central Christian Church at Anderson, Indiana. Mr. Longman delivered the baccalaureate sermon and Mr. McQuary delivered the commencement address. The college honored itself and both of these two worthy alumni by granting them doctor's degrees.

Camden Point, Missouri. The seventy-ninth commencement of Missouri Christian College was held June 1. The past year has witnessed many improvements in the college, a new addition to the building being the most important. The library and laboratories will be enlarged, and other changes will be made to make the college more efficient and serviceable. In the teaching force an additional member will be added to the faculty to head the department of education.

Eureka, Illinois. Eureka College gave the doctor's degree at its recent commencement to S. H. Goodnight, who has been dean of men of the University of Wisconsin for a number of years. Dr. Goodnight is one of the most prominent and successful alumni of "old Eureka." He gave one of the principal addresses of the commencement program. The graduation address was given by Dr. Joseph Fort Newton.

Indianapolis, Indiana. The School of Religion of Butler University recently conducted a three-day session for pastors of rural churches. The program was a very strong and helpful one. Prominent educators, business men and ministers from Indianapolis and throughout the State of Indiana addressed the assembly. Outstanding laymen were asked to criticize the ministerial profession from the layman's viewpoint. The discussion which followed these addresses was stimulating. Dr. F. D. Kershner, dean of the school, expects to enlarge on the program next year.

Spokane, Washington. During commencement week Spokane University received a \$5,000 cash gift from a friend to be applied on current support of the institution. President Roadruck felt confident of being able to finish the academic year, which closed June 30, without a deficit. The handicap under which the University labors is the indebtedness which has been piled up in the past, most of it being incurred before Roy K. Roadruck became president. The future of Spokane University seems brighter at present than at any time for a number of years.

Fort Worth, Texas. The board of trustees of Texas Christian University at a meeting held in connection with the commencement exercises was very much encouraged with the report of President E. M. Waits concerning the work of the past year. The prospects of the institution were also a source of great felicity. It was pointed out that within the next twelve months the University would be free from all indebtedness, and a number of large gifts are now pending which, in all likelihood, will be consummated under the leadership of the vice-president, Henry G. Bowden. Texas Christian University is destined to become a great institution of learning.

The readers of *WORLD CALL* will be greatly grieved to learn of the death of Mrs. Walter S. Athearn, June 8. Dr. Athearn, who is a loyal Disciple and who was for a number of years professor of religious education of Drake University, is now dean of the School of Religious Education in connection with Boston University. Mrs. Athearn has been a faithful and efficient helper through the years. Paying tribute to the memory of Mrs. Athearn, the seniors of the School of Religious Education canceled all their senior week events for the remainder of that week.

A number of our college presidents and faculty members are in Europe this summer attending important educational and religious conferences and studying various phases of the political, economic, social and religious situation in Europe. Presidents D. W. Morehouse of Drake University, A. D. Harmon of Transylvania College, and T. T. Roberts of Randolph College being among the number.

J. W. Hilton, who was connected with Cotner College during the days of her hardest struggle, but who more recently has been working in the pastorate, and still more recently in the department of endowments of the Board of Education in raising funds for our colleges, has been asked to be the lecturer on logic and ethics in the department of philosophy of the University of Nebraska. Mr. Hilton has specialized along these lines and is hoping to take his doctor's degree in the very near future in the field of philosophy. This is an honor bestowed upon a man who, in every respect, is worthy of it.

SOME of you missionary women, intent on your special work, may not know what literature is used in your Sunday school.

And yet, your own work would be strengthened, and the whole church benefited, if there could be complete harmony among the various activities.

Wouldn't it be worth something to be using literature issued by a house that is in full accord with the recognized agencies that you support?

You would be justified, because of this one feature, in requesting the Sunday school officers to look into this matter.

Further, you would be helping them to secure material which has been approved by nearly every leading authority.

There will be direct benefit to your own work; and it might be a satisfaction to assist in the growth of your own publishing house.

Will you not speak the word?

CHRISTIAN BOARD OF PUBLICATION
Beaumont and Pine Sts.
St. Louis, Missouri

Pronunciation of Foreign Words

ă is to be pronounced as ā in hăt.
 ā as ā in ärm.
 ai as ai in kaiser.
 au as au in kraut.
 bh as bh in clubhouse.
 dh as dh in roadhouse.
 ě as ě in mět.
 ē as ē in thěy.
 ē as ē in hěr.
 gh as gh in doghouse.
 h is always sounded, even when final.
 ī as ī in pīn.
 ī as ī in machine.
 kh as kh in buckhouse.
 mp as mp in damper.
 ō as ō in tōne.
 ō as ō in tōn.
 ts as ts in catsup.
 ū as ū in būt.
 ū as ū in fūll.
 ū as ū in rūde.
 ü like German ü.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Boma—Bō mā
 Juapa—Jū ā' pā
 Kinshassa—Kin shās sā
 Lokwa—Lōk wā
 Momboy—Mōm bō yō
 Mondombe—Mōn dōm bē.
 Njekofo—N jī kō fō

China

Deng Yu-dje—Dēng Yū-jū

Ginling—Gīn līng
 Nanking—Nān kīng
 Wei—Wē
 Wuchang—Wū chāng
 Yuen Ming—Yū ēn Mīng

India

Amarkanthak—A mūr kūn thūk
 Damoh—Dū mōh
 Nerbudda—Nūr būd da
 Pendra—Pēn dra

Japan

Otsu—Ōt sū
 Osaka—Ō sā kā
 Tennoji—Tēn nō jī

Latin America

Buenos Aires—Bwē nōs ī rās
 Manati—Mā' na tī
 Parana—Pār a nā
 Venado Tuerto—Vēn ā dō Twēr tō

Philippine Islands

Abra—Āb rā
 Badoe—Bā dōc
 Bringas—Brīn gās
 Ilocos Norte—ī lō cōs Nōr tē
 Laoag—Lā wāg
 Morales—Mō rā lēs
 Ruperto Ines—Rū pēr tō I nēs

Tibet

Atuntze—A dūn dze
 Batang—Bā tāng

Special Evangelist



H. J. Armstrong

HOMER J. ARMSTRONG has been called as one of the special evangelists to work under the direction of the home department of the United Society, for six months in Arizona and New Mexico, and six months in Minnesota and Wisconsin, beginning October 1.

Mr. Armstrong is a graduate of Drake University and of the Boston School of Religious Education, of which Dr. Athearn is the head. His father has been a Sunday school superintendent at Atchison, Kansas, for twenty years. He is young, vigorous and will qualify intellectually and spiritually for his great work in these four states.

In Selecting a Memorial to a Loved One

what could be a happier, a more fitting thought than a living memorial of Golden-Voiced **Deagan Tower Chimes** serving through the years to keep alive the faith of those who have it, and helping, as no other means can, to re-awaken childhood reverence in those who have strayed. Write for literature. Standard Sets \$6,000 and up. **J. C. DEAGAN, Inc., 179 Deagan Building, Chicago, Ill.**

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United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
 Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
 Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
 Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
 Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
 Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), R. F. D. # 2, Box 941, San Gabriel, Calif.
 Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
 Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
 Florida Christian Home, Murray Hill, Jacksonville, Fla.
 Northwestern Christian Home, Walla Walla, Wash.
 Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
 Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
 Jarvis Christian Institution, Hawkins, Tex.
 Piedmont Christian Institute, Martinsville, Va.
 Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
 Brotherhood House, 1080 W. 14th St., Chicago, Ill.
 Disciples Community House, 147 Second Ave., New York, N. Y.
 Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
 Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
 Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
 Valparaiso Christian Hospital, Valparaiso, Ind.
 Yakima Indian Christian Mission, White Swan, Wash.

Receipts for Twelve Months Ending June 30, 1927

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
urches	\$ 462,979.60	\$11,777.91*	\$ 58,143.27	\$13,907.13*
nday Schools	450,931.24	3,519.33	10,788.14	1,988.44
ristian Endeavor Societies	21,704.19	639.07	306.11	113.86
oman's Missionary Society	556,291.95	30,231.12	10,685.66	2,917.27
rcles	41,321.59	1,952.76	446.48	296.52*
iangles	6,135.03	941.05	5.00	32.60*
hildren's Organizations	12,160.63	466.75*	24.25	2.46*
dividuals	47,051.18	2,757.01*	123,824.30	66,528.10
quests	13,031.57	3,169.91	1,640.25	4,399.75*
terest (U. C. M. S.)	28,058.61	6,849.90*	39,638.63	5,180.38
terest (Old Societies)	66,478.22	10,980.19		
oreign Field Reports			295,633.69	22,123.87*
ceipts from Old Societies	79,737.17	46,578.12	101,772.23	3,702.49*
ome Missionary Institutions			84,159.28	26,567.68*
nevolent Institutions	52,352.00	3,199.91	27,337.70	4,018.25
nnuities			76,124.53	25,323.79*
ORLD CALL Subscriptions and Advertising			59,338.82	5,669.12*
ing's Builders			5,399.78	165.30*
ristian Plea Subscriptions and Advertising			897.42	897.42
terature			40,019.77	998.65*
iscellaneous	31,403.14	4,237.21*	95,864.60	43,440.83*
	\$1,869,636.12	\$75,122.68	\$1,032,049.91	\$21,945.19
Board of Education				
urches	\$ 104,794.42	\$18,766.28*	\$ 4.50	\$ 571.20*
nday Schools	725.86	433.96*		65.00*
dividuals	2,511.75	4,566.40*	200.00	1,300.00*
olleges	10,277.43	877.37		
endowment Crusades	14,996.51	7,033.31		
iscellaneous	3,053.77	1,746.42		
	\$ 136,359.74	\$14,109.54*	\$ 204.50	\$ 1,936.20*
Decrease				

Wedding Bells in Porto Rico

WORD has come to headquarters of the marriage in Porto Rico of Miss Consuelo Perez Guerra to Angel Beauchamp, one of the seminary students who will finish his course in the near future, and will become pastor of one of our churches of that island. Miss Florence Mills writes: "It was a beautiful wedding, in the home of Angel's brother,

who is a sergeant in the army and lives on government property, so there was not the rabble about the place that we usually have on such occasions in Porto Rico. Consuelo was so sweet in her simple white dress with the crown and veil, without which a Porto Rican bride is in disgrace. They were a happy couple and I have all confidence that they will have a happy life together. The home, which Mrs. Wilkinson built

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. C. G. Elsam, India, Boston, June 10, 1927, 5709 Harper Avenue, Chicago, Illinois.
 Mr. and Mrs. K. C. Hendricks, Japan, San Francisco, June 30, 1927, c/o N. C. Hendricks, 925 Williams Ave., Portland, Oregon.
 Miss Lois A. Lehman, Japan, Los Angeles, July 3, 1927, Edwards, Mississippi.
 Mr. and Mrs. T. C. Perry, Porto Rico, New York, June 22, 1927, Boulder, Colorado.

Missionaries Going to Field

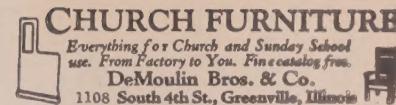
George Hamilton Singh, India, New York City, July 6, 1927.
 Mrs. G. E. Springer, India, New York City, July 20, 1927.
 Dr. Jennie Crozier, India, New York City, July 23, 1927.

Marriage

Miss Martha Newell Trimble, Africa, to Dr. W. E. Davis, July 13, 1927, Winchester, Kentucky.

Death

William Edward, son of Dr. and Mrs. D. S. Corpron (China), in the Philippines, age seventeen months.



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J. H. WOOD, President,
Canton, Missouri



with the thought of leaving it for Consuelo and the work of the Mission, has been painted and cleaned up in the last few weeks and it looked cosy and neat as they came back to Bayamon after the wedding."

Automobile Accident

IN a cablegram from Laoag, Philippine Islands, dated July 1, comes the distressing news of an automobile accident in which Miss Mary Kelly had her right knee fractured and her left leg injured. Miss Kelly is already crippled because of a broken hip ten years ago and a fractured thigh three years ago while in America. She has spent thirty-one years in China and has been helping the missionaries in Laoag since March. Later word reports that she has gone to Manila and is recovering.

In the same accident Miss Sylvia Siegfried, one of our devoted missionaries regularly located in Laoag had her right arm fractured.

The Last Page

ALADY arriving early for a church meeting seated herself at the inner end of the pew! In doing this she disregarded the example of the dozen persons who were there before her, as well as the established custom of church-goers. The peculiarity of her action was more manifest as others arrived and systematically occupied the end seats. Only a few other eccentric individuals followed her course and left vacant the seats next to the aisles, all of which were soon occupied. Those coming in later crowded past or climbed over the occupants of the end seats as best they could. Within fifteen minutes after the service opened the inner-seat lady ceased to be conspicuous, for many others had been compelled to go nearly or quite as far, though the preference was always for the seats as near as possible to the aisle. The latest to arrive therefore needed to be quite athletic to make their way through without treading on toes, disarranging millinery or falling down.

There are so many and such manifest and important advantages in occupying the end seat that one cannot cease to marvel that the lady in question made the strange choice of the innermost seat. After all of the end seats were occupied she lost the distinction of having come on time. By the same token she missed the exquisite satisfaction of impressing upon others that they were late. She also lost the chance of inspecting the contribution plate as it entered and left the pew. At the same time she ran the risk of causing inconvenience to those who were nearer the aisle, in case a messenger should come with a telegram for her which they in common courtesy would have to hand her. Then there was positive danger that the building might catch fire during the service and that she might not be the first one to escape.

We feel a delicacy in suggesting the weightiest and most obvious of all objections to an early arrival's taking any but the end seat. If the lady who did it should happen to read these lines we trust she will understand that we mean no offense, but feel constrained by a sense of duty to inform her that *it simply is not done!* That ought to be sufficient, not only to prevent her repeating the offense but also to check any disposition of others toward a similar infraction of an established and honored custom.

In Korea the Japanese officials now require all mission workers to be registered.

A policeman stopped one of the Bible Society colporteurs and asked for his permit.

"Here it is," said the colporteur, opening the last chapter of Mark and pointing to the words of the Great Commission: "Go ye into all the world and preach the gospel."

He was allowed to pass on.



A little child sat looking at a copy of Holman Hunt's great painting, "The Light of the World." As she gazed at the Christ patiently knocking at the closed door she said, "Why don't they open that door and let you in?" "Oh, I know—it's because they're all in the kitchen and don't hear you."

"Go, break to the needy sweet charity's bread,
For giving is living," the angel said.
'And must I be giving again and again?'
My peevish and pitiless answer ran.
'Oh, no,' said the angel, piercing me
through;
'Just give till the Master stops giving to
you.'

Supplement to Hidden Answers

1. What is "Our Plea"?
2. Why "ours"?
3. What would the Disciples rather do than talk?
4. Why has WORLD CALL the largest circulation of any missionary magazine?
5. What is located at 425 DeBaliviere Avenue?
6. Who once spelled the above address correctly?
7. Who offered to make a "tidy" for one of our Bible Chairs?
8. What convention speaker once said, "My time is up and I will stop"?
9. What revived the audience?
10. Give the last names of these: Frederick W., Stephen J., Finis, Andrew D., Charles S., George A., Harry G., Daisy J., Graham, Abram E., R. A.

In the days when there were horses, a valuable animal strayed from the livery stable in Gosh-hang it, Ohio, and long, diligent search by the owner and his friends failed to disclose its whereabouts.

On the day after the hunt had been abandoned, the village idiot came calmly down Main Street leading the missing horse by a clothesline halter. In reply to amazed inquiry as to how he happened to succeed when brainier men had failed,

he replied: "I just figgered where would go if I was a horse—and I wen there and there he was, bigosn!"

A church which does not produce ministers should at least not be reckless about wearing them out.—John A. Holmes.

The man who prides himself on saying just what he thinks, should stop and think.—*Wayside Pulpit*.

Moses: "Yes, but for why you invited only married peoples to our wedding?"

Rebecca: "Don't you understand it you foolish? All the presents will be clear profit."—*Capper's Weekly*.

"Did you give your wife that lecture on economy you said you were going to?"

"Yes, I did."

"Have any effect?"

"Yes, I've got to make my last year suit do for this year."—*Stray Stories*.

A sportsman who owned a small estate in Hampshire invited a guest for the week-end. On the Sunday the host decided to go to church, and persuaded his friend to accompany him.

When the offertory bag came around the guest was about to drop half a crown into it, when his companion seized his arm.

"Put that in your pocket, Bill," he said, in an earnest whisper; "you're having this with me!"—*The Epworth Herald*.

You May Have a Flat Tire and Not Know It

AN automobile will not get very far with a flat tire. The same is true of individuals. The highway of life is strewn with the glass of broken resolutions, tacks of indifference, and nails of neglect. These puncture our moral tires.

We should not be handicapped. Better give ourselves an examination in one of Reading's many spiritual safety zones. Our automobiles should be lubricated with the Golden Rule oil and equipped with temperature proof tires.

No use trying to make the hill of effort if our moral cylinders are not working. It cannot be done, although many are trying to do it. Some of us have been off the highway of church so long that our intentions are full of carbon. We need grinding.

The automobile of Self is a poor machine. The chains of selfishness on its wheels hinder instead of help on life's slippery highway. That is why we often skid into trouble. Ride a Christianity express upholstered in happiness. It is well to take it to a safety station at least once a week. Let an expert give you the once-over. The service may be so satisfactory that you will go to the same place next Sunday.

Thank you!—*Reading Eagle*.